THE

MADRAS CHRISTIAN COLLEGE MAGAZINE.

MAY, 1900.

THE ESSENTIALS OF CHRISTIANITY.

A STUDY of its history convinces us that Christianity has always manifested itself in a great variety of forms. This is true, whether we have regard chiefly to the forms of its belief, to the forms of its organization, or to the types of character which it has either tolerated or produced. Merely to state the greater creeds and confessions of faith put forth at different epochs by the Christian Church, and briefly to explain them, would require several large volumes; while huge libraries would be needed to contain the books that have discussed the details of Christian theological opinion. A few great communities have, indeed, always comprised the majority of Christian converts; but even these communities have often been peacefully subdivided or violently torn asunder, and the bare names of the minor sects which have assumed the Christian title are too many to enumerate. Again, men of every tribe, temperament, and degree of culture, and of all manner of mental and social peculiarities, have been called after the founder of this religion.

What, then, is Christianity? What form of belief, what particular one among the numerous church organizations, or what special type of character or way of living, represents its true nature, its essential characteristics? This question has always been asked of its adherents; this same question is important and pertinent at the present time. Sometimes it has been asked scornfully, and with the implied conclusion that such a variety of manifestations

is a heavy charge against the Christian cause. Oftener, perhaps, the inquiry has been made with an honest and not unreasonable perplexity. Doubtless, not a few minds are now repelled from Christianity because of the difficulty they encounter when they ask of its disciples a plain, clear answer to the demand: What is it *essential* for me to believe, to feel, and to do—in a word, to be—in order to have a right to the name of Christian?

I am going to try to put into a simple and brief form of words my answer to this inquiry after the essentials of Christianity. And I wish you to notice that I intend to emphasize the word 'essentials'. It is not the incidental, or even the merely important things, of which I am going now to speak. My own creed is much more elaborate than the form of belief which I consider it necessary for another to adopt in order to entitle him to be called a Christian. Moreover, to insist upon others belonging to the form of organization which I prefer, or fashioning their experience or manner of life after mine, would be an arrogant and mischievous assumption. No, my friends, the exponent of essential Christianity cannot properly identify with it the details of his own belief, or his church connection, or his experiences and practices.

But before attempting to answer the question which I have raised, I wish to call your attention to what seems to me a quite unwarrantable use of the question itself, and an unreasonable inference from the difficulty of answering the question. It is undoubtedly to the discredit of different kinds of Christian churches that they have so often and so bitterly quarrelled over their different forms of belief and of organization. It shows an imperfection of Christian character, when those who ought to be at peace with one another, by agreeing upon essentials, injure each other and scandalize and confuse the non-Christian world, because they cannot wholly agree about what is not essential. But it is *not* at all to the discredit of Christianity that it admits of, and even stimulates, such a great variety of intellectual, emotional, institutional, and practical forms of manifesting its own essential and unchanging character. A religion that did not admit of variety and development in the statement of its belief would never satisfy the growing intellect of man. A religion with only one perfectly simple and intelligible creed for all races and ages would not be the better calculated to become universal. And just as the political, so also must the ecclesiastical, organizations of mankind vary in accordance with the changing needs of human social life. A

religion of a single *temperament*, so to say,—a religion that is intellectual without satisfying the heart, or emotional without stimulating the mind, or speculative and mystical without serving as a basis and a safeguard for the practical life—would not be adapted to all men. This notable variety in the forms of its manifestation which Christianity has always shown is, then, not an argument against its truthfulness, or against its fitness to become the religion of humanity. On the contrary, such power to vary may be a remarkable excellence of this religion.

In any attempt to inquire after the essentials of Christianity, it is well to begin by considering the negative aspect of the inquiry. Let me, then, briefly state what things—however valuable and important—are *not* to be confused with what is absolutely indispensable. And, first, the details of any creed are not essential to Christianity. The Apostles' Creed so-called is the oldest and the most widely accepted of the many attempts to state the belief of all Christians. But there are certain phrases and forms of expression in this most ancient and honourable symbol of our faith which cannot properly be said to set forth that faith in its indisputable form. What is true of this creed is more obviously and emphatically true of all the later and more detailed statements of Christian belief. A man may hesitate or refuse entirely to accept them and yet have all the more firmly those intellectual convictions which *are* essential to Christianity.

No particular form of church organization belongs to the essentials of our religion. Some form of community is the natural and inevitable expression of man's combined social and religious being. And the founder of Christianity plainly intended to found a social religious community. Nor is it in accordance with the welfare and the spirit of the true disciple to keep himself aloof from others who acknowledge allegiance to the same master. Moreover, certain most precious privileges and advantages enjoyed by the Christian believer are inseparably connected with his membership in the religious community. But no particular form of organizing and administering this community can claim for itself the title of the *only* true Church of Christ, or boast that in adherence to it alone are to be found the essential characteristics of the social Christian life. Nay: I feel compelled to say, in view of the bitterness and divisions among believers, and of the blindness and scepticism among others, which are caused by such a claim, that there is no more misleading and mischievous heresy than this.

The peculiarities of no man's religious experiences are to be identified with the essentials of Christianity. No particular way of becoming converted, no regular order of emotional events, no prescribed daily routine of religious duties or services, can be said to belong to the indispensable conditions of the genuine Christian life.

Creeds are desirable and important manifestations of the thoughtful reflections of Christian minds; churches are the proper and inevitable outcome of the promptings of Christian hearts; experience and life are the places where Christianity meets its final testing. They are all provided for in the very nature of this religion of ours; they are all divinely authorized and ordained. But no particular detailed creed, no one form of church organization, no special type of experience or manner of ordering one's life, can be said to belong to the essentials of Christianity.

What, then, are the essentials of Christianity, positively stated? As I have promised, I shall try in few and plain words to give the answer to this question, as best I can. But I wish also to give it with proper modesty and self-distrust. For it is no easy task which I have undertaken. And doubtless to some the answer will seem too simple and free from details; while others may think that even in the form in which it will be given, it includes too much.

Christianity, like every other religion, takes hold upon the entire man. It is, then, a certain form of belief or intellectual conviction, a certain attitude of the affections, and a certain way of conducting one's life.

How, first of all, shall we state in brief and plain language those intellectual convictions which are essential to the Christian faith? I answer this question in the following sentence. The essential doctrine or belief of the Christian is this: God is with men as their Father and their Redeemer. This single sentence, simple and short as it is, comprises three precious truths; and these three are parts of one great and comprehensive truth. These three are, first, the nearness of God to man, or the indwelling of God with man; second, the Fatherhood of God, and the possibility of a filial relation between man and God; and, third, man's need of redemption and the glad news that God is not only his Father but is also his Redeemer.

The Christian conception of God is not satisfied to represent Him speculatively merely, as the one Force otherwise unknown, or as the Supreme and only Substance, or as the All-embracing and All-comprehending but incomprehensible One. Its doctrine of God is

Immanuel—the Divine with man as his Father and his Redeemer. Thus it encourages and requires the intellectual conviction that God is concerned with the concerns of man; that as an Ethical Spirit He inspires and illumines man; and that He has in the person of one man especially made Himself known as the Saviour of men. Glimpses of this great and comforting truth—the intimate Divine presence with mankind—have been had by the teachers and prophets of others of the world's great religions. They, too, have sought and dimly discerned the conception of God which makes Him accessible within the life of humanity in a helpful and purifying way. But no other religion has made this supremely important truth so clear, so close-fitting, so nobly powerful for good, as Christianity has done; no other religion has raised to so high a place the conception of God as an Ethical Spirit, revealing Himself to, and remaining intimately within, the spirit of man.

Other religions have also taught the fatherhood of God. Indeed, that man stands toward Him in some way in the relations of a child towards a Father is an idea essential to the religious doctrine both of God and of man. But in the Biblical revelation this truth—God is our Father—is made clear and effective as in no other writings deemed sacred; and this truth the teachings of Christ and the Christianity of Christ emphasize, and expound, and apply, as no other religious teachings had done before. God is the Father and man is His child: whatever there may be now unknown or for ever unknowable by the finite mind as to the mysteries of the Divine Existence, this truth stands always true. In this relation, upon which are based all earthly social relations, when it is conceived in its noblest and purest form, we have not only the figure of speech but the actual experience which tells us what we most need to know of the essential relations between man and God.

But God is with men as *their* Redeemer—from sin, both its guilt and its power. This intellectual conviction is part of, and it is, as it were, the central part of, the essential doctrine of Christianity. Nor is the doctrine a merely speculative or theoretical affair. It is rather a truth based upon an experience—upon the experience of redemption. For with the Christian who has this truth in its true and primitive and abiding form, salvation is not a matter of the remote future or of the world to come. Salvation, as essential Christianity presents it, is a present, and yet a progressive, redemption, both for the individual and for the race.

This truth that God is with men as their Redeemer has, of course,

its reverse side. It testifies to, and is itself based upon, another truth: man is in need of Divine redemption. This truth, too, is not merely speculative or theoretical; it is truth of experience, of an actual, sad experience both for the individual and for the race. How this truth of fact came to be fact we may dispute hotly and conjecture vainly. We may never be able to tell in such a way as to satisfy all reasonable inquiry. But this does not alter the truth of Christianity. The English philosopher Coleridge has said that the most important question which a man can ask of himself is this: "Have I a Redeemer?" And yet this question is made unanswerable, is made vain, unless he has first asked and answered this other question: "Have I any need of a Redeemer?" Both of these questions the Christian religion answers with a "Yes." You and I and all men, no matter how high-born, or how gifted, or how learned, have need of redemption. Not without Divine assistance can man walk in the 'way of salvation'. But there is Divine assistance ready at hand. For God has come to man, has been, and is, and ever will be, with man, as his Redeemer.

However important other religious truths may seem for the assent of the Christian believer, I think that the essentials of the Christian belief are worthily and helpfully comprised in this doctrine: God is with men as their Father and their Redeemer.

But religion is never wholly a matter of belief or intellectual convictions; it is always also an attitude of the heart, or of the affections. Among the essentials of Christianity, then, we must inquire concerning those that take hold upon the feelings of man. Christian faith is not, properly understood, a mere form of holding certain things to be true—not even if this 'holding-for-true' is warmed with an appropriate amount of zeal and devotion. It is rather a certain fixed character of the affections; it is a voluntary attitude of the heart toward God as the Father and Redeemer and toward men as, with ourselves, the children of God. We ask, then: What are the affections essential to the faith of the true Christian? In answer to this question I think it right to say: Christianity, as an attitude of the heart, essentially considered, is a loving trust and a spirit of loyal obedience towards God as the Father and Redeemer.

Christian faith—I have just said—is not mere belief in any form of truth; it is a loving trust, an attitude of the affections. And since the Christian believes that God is indeed with men as their

Father and Redeemer, he affectionately trusts Him in the relations indicated by these words.

The New Testament strives to make known the essential nature of the faith required of all those who are disciples of the founder of Christianity by following the verbs 'to believe', or 'to have faith', with three prepositions. These prepositions are 'toward', 'upon', and 'in'. The Christian is bidden to have faith 'toward', 'upon', and 'in', God as the Redeemer of the human soul. These three prepositions make use of three figures of speech to indicate the nature of the affectionate confidence which God expects from His true child. The experience which is described by these figures of speech is such as man has in all those relations of life which call for the exercise of a loving trust. When we exercise such trust in any person, we find, as we are accustomed to say, the heart going out 'toward', resting 'upon', and finding its comfort and hope 'in', this person. "My whole soul goes out *toward* you"—this is, what I feel with reference to the trusted and beloved friend. We risk our lives in confidence *upon* the forces of nature, but we do not regard them with personal affection. Upon our trusted and powerful friend, however, we lean with a confidence warmed and ennobled by love. And in certain relations with our fellow-men we experience what it is to have our affectionate trust in another make that other, as it were, the very atmosphere *in* which we live. The faith which is essential to Christianity is this attitude of loving trust, toward, upon, and in, God as the Father and the Redeemer of the soul.

It is not natural or easy for man to have any kind of affectionate confidence toward, upon, and in, God. In other religions than Christianity, indeed, a few minds have attained it and have experienced the change of character and of the entire aspect of the world and of human life which such confidence imparts. But in other religions the great multitudes are strangers to such loving trust in God. The deities which they chiefly believe in and worship are baleful and malignant powers. The more they are believed in, the more dark and full of threatening evils does life seem to become. But the attitude of loving trust is an essential of Christianity. And without the germs of it planted in the heart, the true life of the Christian is not yet begun.

There is a beautiful anecdote told of the great Scottish preacher, Dr. Chalmers. He was once called to see a poor woman who was dying in darkness and distress of mind, because she could not

understand what it is to have faith. Now the Scottish people have a word 'to lippen', which means 'to cling closely to', as the rock-moss does to the rock or the tree-moss to the tree. "My good woman," said the minister to the dying one, "lippen on the Lord Jesus." As the rock-moss clings to the rock, and as the tree-moss clings to the tree, so let thy heart cling to thy Lord and thy Redeemer:—this is the exhortation which shows the essential heart attitude of the Christian believer.

The spirit of loyal obedience belongs also to the essential affections of the Christian life. There is no nobler or more admirable virtue than that of loyalty. It was this virtue which was central, which was the source of all the virtues, in the system of Confucian ethics elaborated in Old Japan. And if the prominence given to it there led to some extreme conclusions, and to certain absurd practices, it also produced some most noble characters and inspired many most praiseworthy deeds. And, in truth, what do we prize more in a friend, or admire more among men, than a hearty, consistent, and unflinching loyalty? And what is more discouraging to us, and more discreditable to our professed friend, than to have him prove disloyal? The titles which have made Abraham known in history as a truly noble and great religious character are these two:—"The father of the faithful," and "the friend of God." But to every true Christian both these titles, "faithful to" and "friend of" God, ought to apply. The Christian's faith leads to faithfulness, his friendship is characterized by the spirit of loyalty. This loyalty shows itself in obedience; for he who is my Friend is also my Lord and Master.

Once more, however, we must raise the question: "What are the essentials of Christianity as regards the demands it makes upon man's form of life? For, surely, to the true Christian a certain form of life is indispensable. I should say that a certain way of living is necessary, if I did not fear that the phrase "a way of living" would be misunderstood. For no particular form of eating and drinking, or of dressing, or of conducting one's self in the details of each day, no ascetic practices, or distinguishing external marks, or class of trades or professions, defines the essentials of Christian practice. Alone and in poverty, or with riches amid the busiest of scenes, in all manner of circumstances and in all kinds of business, the Christian can carry on his proper manner of life.

Yet there is indeed a certain form of life which is essential to Christianity. What is this form of life? The question cannot be

answered in any such way as to prescribe a definite set of rules by which to regulate the daily details of Christian conduct. But there is a rare old book written by a Roman Catholic of sweet spirit some centuries ago, whose title suggests the correct answer to this question. I am thinking of Thomas à Kempis' *Imitation of Christ*. But even in this precious and enlightening phrase we must not interpret the words slavishly. Essential Christianity does not consist in *imitating* the details of the conduct of its great founder. But to be Christlike in character and behaviour, to live in a practical way the life that is fashioned after the example of Christ,—this is undoubtedly the correct answer to our present inquiry. What in particular such a form of life requires of every man must vary as the particulars of temperament, education, circumstances, and opportunity, vary for every man. The question, then, is one for which each believer must work out his own peculiar answer. But he may ask himself, in every difficult circumstance and on any occasion of doubt, How shall I now act in order to exhibit the spirit of Christ? Or,—to give the answer a yet more practical form—How would He act whose spirit was in perfection the one I wish to have and to show, were He in my place, here and now?

Let us, then, gather together, for a final expression, the different thoughts which I have thus far tried to present. What are the essentials of Christianity? or, more concretely, What is necessary that a man may have a title to the Christian name? Setting aside all that, however important, is not absolutely essential, we may say: The man who believes in, and has a spirit of loving trust and loyal obedience toward, God as his Father and Redeemer, and who lives in the effort to follow the example of His son, Jesus Christ, he is the true Christian. This belief, this attitude of the affections, and this way of ordering the life, constitute the essentials of Christianity. He who has these has entered upon the true path of salvation. And whatever else of belief, or of experience, or of ecclesiastical connections, others may deem indispensable, he who is possessed of the essentials may go peacefully and joyfully on toward perfection. This is the true religion which we recommend to all and which we hope to see command the allegiance of all mankind.

GEORGE TRUMBULL LADD.

NACCHINARKKINIYAR: A STUDY:—I.

The latter half of the century now drawing to a close has witnessed a remarkable advance in the study and knowledge of the Tamil language. While the work of former centuries was merely to accumulate writings of every kind except the purely scientific, this century began with the classification of these varied writings and prepared the way for the propagation of a knowledge of them among the masses; while the latter half of it has effected a fusion of the historical spirit with the analytical. The scepticism of European scholars, with the exception of Dr. Hultzsch, in regard to the antiquity of Tamil literature has led them frequently to ridicule the Tamilians. No Tamil work, whatever its merits, or whatever the dialect in which it was written, was assigned to a period earlier than the tenth century. The genuineness of the poems of Paṭṭaṇattu Pillaiyâr and the works of Auvaiyâr was seriously questioned. A handful of native scholars, however, who had received the benefit of an English education, imbibed the historical spirit of modern times and set themselves to help forward the investigation of their own antiquities. These men possessed two things in which many European scholars were wanting, a due veneration for the Tamil language and literature, and a critical acquaintance with classical Tamil works. And the result was marvellous. Tamil literature has been proved to have existed prior to the beginning of the Christian era, and the dates of many works have been fixed.

But it is to be regretted that, in spite of this rapid progress, unmerited oblivion has been the lot of one who did more than any one else to sustain the study of the oldest classics, and so keep scholars in touch with the language, the manners, and the customs of the remote ancestors of the Tamilians. The *Tolkâppiyam* Poruladhikâram, the *Kalittohai*, and the *Pattuppâṭṭu* would certainly not have long survived without his commentaries; and it is a question whether there are works of greater importance or of more absorbing interest than these in Tamil literature. An earnest scholar will seek in vain in the poems of more modern times for true poetry or a finished style, for pure language or natural descriptions. Morbid imagination and pedantic language characterise many of the more modern works. If the classical works had failed to obtain the help which immortalised them, the true poetic spirit and the love for naturalness of language would have long ago given

way to a vitiated poetic taste and literary affectation; and these evils would have become universal. Whence came the help by which the lights that burned but dimly were fanned into flame? It came from Nacchinârkkiniyar, the celebrated commentator of the middle ages.

Commentaries did exist before Nacchinârkkiniyar. Nakkîrar had left behind him an excellent commentary on the *Iṛaiyanârahapporuḷ*. Iḷambûraṇar and Senâvaraiyar had written commentaries on portions of the *Tolkâppiyam*, and Pêrâsiriyar, a brief commentary on the *Tirukkovaiyâr*. But, with Nacchinârkkiniyar the manner was altered, and the language changed. Nakkîrar's poetic diction was exchanged for a more prosaic one better adapted for commentaries. Iḷambûraṇar's system of insufficient annotation was considerably improved. Sênâvaraiyar's ultra-grammatical phraseology made way for a flawless natural style; and Pêrâsiriyar's condensed and difficult form of writing was replaced by lucidity of expression and the use of quotations and illustrations. Thus a reform, if not a revolution, was brought about in the field of commentaries, and Nacchinârkkiniyar, as the leader of that reform, should rightly arrest our attention in a survey of the history of Tamil literature.

The field in which Nacchinârkkiniyar introduced his reform was a limited one; and therefore the interest he aroused was nothing compared with the effects of reforms in the sphere of religion. The reforms inaugurated by Mânikkavâchaka, and Jñânasambandha astonished the illiterate and instructed the learned, but the influence of Nacchinârkkiniyar's reform was confined to closets of pandits. As, however, the community that responded to the influence of the commentator formed the flower of the Tamil people, Nacchinârkkiniyar is as much deserving of study as the other reformers. One important result of the limitation of his field of work is that no inscription mentions his name, and no *purâṇam* records the history of his life. The former of these facts may be a matter for regret, though the latter is not. *Purâṇam* means a series of hyperbolical conceits, very often having the name of the hero only as a reality. Such biographies are worse than nothing, and their non-existence should be a matter for joy. What, then, are the materials on which some account of his life can be based? There are his own commentaries, the monuments of his genius and industry, scattered eulogiums, and current traditions.

The little that is known about the personal life of Nacchinârk-

kiniyar we gather chiefly from a eulogium* on his commentary, which was composed probably by a contemporary.† The purity of the language and the nature of the style warrant us in ascribing the stanza to the age of Nacchinârkkiniyar and in presupposing a personal acquaintance with him on the part of the writer of the eulogium. According to this stanza, Nacchinârkkiniyar was born of a Brahman family at Madura, then the capital of the Pândiyan kingdom. From the same source we learn that he belonged to the Bhâradvâja Gotram of the Brahman community, and that he was a Saivite in religion, which as well as the question of his date will be taken up for discussion later on. Here in passing we would venture the conjecture that Nacchinârkkiniyar must have reached the age of a hundred when he died. This conjecture rests solely but justly on the nature and extent of the work he left behind. Considering the immensity and thoroughness of this work, we cannot be far wrong in concluding that he must have devoted more than half a century to the acquisition of his profound knowledge of the world and of Tamil literature; and when we take account of the time which he must have spent in writing his commentaries, we see that he must have lived to a great age.

In religion Nacchinârkkiniyar was unquestionably a Saivite. This is supported by the eulogium already referred to. Nevertheless, there is a tendency among some modern scholars to hold that Nacchinârkkiniyar was a Jain. It will be time, however, to examine the arguments of such scholars when they state them; and meanwhile I shall state the argument for the other view. Taking the eulogium first, we may translate the lines‡ that have special reference to Nacchinârkkiniyar's religion thus: "He, of nature made in the likeness of that of the Wisdom-resplendent Siva pervaded by Knowledge Pure, the Sacred End arrived at by the Four Vedas." Now, a panegyric in such terms cannot be aspired to by any Saivite of ordinary distinction, and the dialect of the composition shows that it must have been the work of a person of superior culture. These lines, however, must not make us believe that Nacchinârkkini-

* *Pattupâttu*, page 374.

† Pandit Swaminatha Aiyar, in his introduction to the *Chintâmani*, definitely asserts that the learned authors of the eulogiums were contemporaries of the commentator.

‡ நான்மறை துணிந்த நற்பொரு ளாகிய
தூய ஞான நிறைந்த சிவச்சுடர்
தானே யாகிய தன்மை யாளன்.

yar was a saint. What he did within the short span of his human existence was almost miraculous; and therefore the praise accorded to him is just enough. But the question of praise itself is not from our point of view so important as the statement that "Nacchinârkkiniyar was a Saivite."

Dr. Bower, in the introduction to his edition of the *Chintâmaṇi*, *Nâmahal Ilambakam*, has remarked, "The commentator on *Chintâmaṇi* called Nacchinârkkiniyar is supposed to have been a Saiva Brahman of the Madura District." It should be noted in this connection that Dr. Bower was greatly assisted in preparing the edition of the *Chintâmaṇi* by one Sâstram Aiyar, who, according to Dr. Bower himself, was "perhaps one of the best of eminent Tamil scholars amongst the few surviving Jains." Now, if there was any shadow of a doubt about Nacchinârkkiniyar's religion, is it not likely that the Jain pandit would have informed Dr. Bower of the possibility of the commentator's creed having been other than Saivite? The late Mr. Sundaram Pillai actually believed that Nacchinârkkiniyar was a learned Saiva commentator.* Mr. C. W. Damodaram Pillai, in his introduction to the *Vîrasoḷiyam*, remarks that although Nacchinârkkiniyar embraced the Saiva faith later on he was a Jain in his younger days.†. The author of the *Galaxy of Tamil Poets*, probably following this veteran scholar, proclaims the same view.‡ But nothing seems to warrant this assertion. Pandit Swaminatha Aiyar, who has shown in his editions a better acquaintance with Nacchinârkkiniyar's life and the current traditions about him, has omitted this point, although his editions appeared many years later than the works of the other two editors. If the tradition about the *Chintâmaṇi* commentary that it is a re-written one is true, we may perhaps hold that Nacchinârkkiniyar's more intimate knowledge of the Jain system acquired for the re-writing of it converted him to the Jain faith. But he certainly was never converted to the Saiva religion. Independently of this question of conversion, however, the testimony of these three scholars is valuable as throwing some light on the question of his religion.

Considering the matter more closely, we may observe that the very name of the commentator denotes that he was a Saiva. This

---

* *Madras Christian College Magazine*, March 1891: 'The Ten Tamil Idyls'.—I., page 664.

† Page 19.

‡ *The Galaxy of Tamil Poets*, by J. R. Arnold of Jaffna, page 191.

view finds support in a verse * in the *Dêvâram* of Tirunâvukkarasar, where the saint actually refers to Siva as Nacchuvârkkiniyar. Srî Sivajñâna Yogi, in his *Kânchipurâṇam,* † addresses Siva as Nacchinârkkiniyây. The latter argument may be rejected on the ground that the author of the *Kânchipurâṇam* lived in a comparatively later age; but the former cannot be so easily thrust aside, being the utterance of one who lived two centuries earlier than Nacchinârkkiniyar. And both together suggest the idea that the name is very likely one of the many that go to make up the Sivasahasranâman in Tamil, and therefore also the conclusion that Nacchinârkkiniyar was a Saiva Brahman.

His commentaries also give unmistakable evidence in favour of this view. With the single exception of the *Chintâmaṇi,* all the works he chose to comment upon are Saivite in their origin. Even the *Chintâmaṇi* he selected for its sublime moral teachings and highly imaginative descriptions; and the author of it was no bigoted Jain. Tiruttakka Dêvar, for that is his name, makes reference to the exploits of Siva twice ‡ in his work, and, on both occasions, to illustrate his points. In a stanza § in the Nâmahaḷ Ilambakam he refers to Siva as having in his throat the Sâma Gîta. The commentator explains the previous stanzas by introducing apt quotations from the *Tiruvâchakam;* and in his commentary on the last of these he refutes an interpretation which makes the person who has the Sâma Gîta in his throat Jîvaka (hero) himself, and says it should refer only to Siva. In the whole of the *Chintâmaṇi* commentary, Mânikkavâchaka's utterances are found freely quoted, I mean, his *Tiruvâchakam* as well as his *Tirukkovaiyâr.* When we come to Nacchinârkkiniyar's other commentaries, however, the case is different. In the *Tolkâppiyam,* || the *Pattuppâṭṭu* ¶ and the *Kalittohai,* ** he leaves no room for discussion. He distinctly proclaims,

* Sthalamuṛai, Part II. page 79.

† Sattatânappadalam, stanza 11.

‡ Guṇamâlaiyâr Iḷambakam, stanza 291. Nâmahaḷ Iḷambakam, stanza 3. See also Suramañjariyâr Iḷambakam, stanza 44.

§ Stanza 341, and commentary.

|| *Tolkâppiyam,* Eluttu. Evidence found in the use of the words 'Tirucchiṟṟambalam' and 'Perumpaṟṟappuliyûr', according to Mr. Swaminatha Aiyar. *Tolkâppiyam* Poruḷ, pp. 198, 673.

¶ Pages, 17, 20, 40, 339.

** The book contains many references to Siva, and so necessarily does the commentary.

though not in so many words, that his creed is Saivism. He adores, in a manner that would shame the staunchest Saivite, the Hindu sages of yore, and, coming to talk of the holy men of later times, he fails not in paying them due homage. Why doubt we, then, that he was a steady follower of the Saiva faith? If the Puranic accounts of Agastyà or Muruha, as given by the commentator, differ in some important particulars from the accounts now generally accepted, that need not suggest that his religion was not Saivism. It need only suggest that the source was different from which he drew his stories. Because Nacchinârkkiniyâr wrote a commentary on the *Chintâmaṇi*, a Jain work, it does not follow that he was a Jain. If so, Pandit Swaminatha Aiyar, the commentator of the *Maṇimêkhalai*, a Buddhistic work, should be a Buddhist.

Having satisfied ourselves that Nacchinârkkiniyar was a Saiva Brahman, we next proceed to ascertain the age in which he flourished and produced his works, which are among the noblest heritage of the Tamilians. A few years ago no attempt at fixing his date could have been successful, in view of the meagre knowledge of his career which we possess apart from his commentaries. But the problem has now been rendered much easier by the discovery of more than one important date, in the literary history of Southern India, though the chronology of Tamil literature is always a difficult question.

It is accepted on all hands that Nacchinârkkiniyar belonged to the Jaina period or cycle of Tamil literature. According to Dr. Caldwell,* "the Jaina period extended probably from the eighth or ninth century A.D., to the twelfth or thirteenth." Thus Dr. Caldwell would place the commentator in any case later than the ninth century. But his conjecture regarding the beginning and end of the Jaina period evidently contradicts facts found in the Tamil classics. If we set any value at all on their testimony, Jain supremacy must be regarded as having commenced at so early a date as the fourth century or the fifth. In his edition† of the *Chintâmaṇi*, Dr. Bower, after stating that Tiruttakka Dêvar probably lived not more than seven or eight hundred years ago, remarks that Nachinârkkiniyar also probably lived not long after the writer of the *Chintâmaṇi*. That would bring him down to the thirteenth century or even to the fourteenth. Dr. Bower also

---

* *A Comparative Grammar of the Dravidian Languages*, Introduction, page 129.

† Introduction.

confirms Dr. Caldwell's opinion about the commencement of the Jaina period by quoting from Wilson a certain passage which runs as follows: "The Jains did not form a distinct and influential body until the 8th or 9th century after Christ." But these two opinions are mere assertions made at a time when comparatively little was known concerning the history of South India.

Passing on to the opinions of native scholars, we find that Mr. Damodaram Pillai has more than once in his editions of Tamil classics expressed an opinion about the age of Nachinârkkiniyar. In his editorial introduction to the *Vîrasoḻiyam*, where he has made a very praiseworthy attempt to give a sketch of the history of Tamil literature, he states that the Jaina cycle began with the second century and lasted for nearly three hundred years.* This cannot, however, be altogether true, inasmuch as there is evidence to prove that the Jain influence was at its height during the time of Tirujñânasambandha, in the early part of the seventh century A.D. In the paragraph which deals with the question of the Jaina cycle, Mr. Damodaram Pillai introduces Nacchinârkkiniyar as one who, originally of the Jain persuasion, became a Saivite, and as one who wrote excellent commentaries on many classical works.† Immediately afterwards he adds, referring to the general idea of the paragraph, that he does not mean to say that all Tamil works written by Jains were written within the period specified. Perhaps he thought of including the commentator under the writers of the Itihasa age, which occupied the next eight hundred years, though in his introduction to the *Kalittohai*,‡ he definitely states that, as Nacchinârkkiniyar belongs to the age of the Jains, it is at least twelve centuries since he wrote this commentary (on the *Kalittohai*). This statement, it may be noted, is incompatible with the statement he makes in the introduction to the *Vîrasoḻiyam* regarding the period during which Jain influence was predominant. He says further: "The commentator who has not scrupled to cite from such later works as *Jîvakachintâmani* as well as from the works that have received the *imprimatur* of the Sangham, does not even take the name of Bhâratam or Râmâyaṇam or Kandapurâṇam, where examples are found only in plenty. This clearly shows that all these works belong to a period more recent than Nacchinârkkiniyar's." Pretty much the same is what he says in his introduction to the *Tolkâppiyam* Poruladhikâram.§ We ourselves have arrived

* Page 18. † Page 19. ‡ Page. 22. § Page 4.

at the same conclusion, but, as will be seen, on grounds quite different from these.

Mr. Sundaram Pillai in his first article on 'The Ten Tamil Idyls' says: "The commentator (Nacchinârkkiniyar) remarks that this (Tiruvâvinankudi) is the ancient name of the place which, in the days of Auvaiyâr came to be called Chittanvâlvu—a testimony of great value as showing the long interval that must have elapsed between Nakkîrar and Auvaiyâr, who is reckoned by Dr. Caldwell himself as a contemporary of Kamban and is placed therefore in the twelth century."* This view is, however, based on the mistaken supposition that the Auvaiyâr of Kamban's time is the Auvaiyâr mentioned by Nacchinârkkiniyar.

In this connection we feel called upon to say a word about the age of Auvaiyâr, perhaps the most puzzling character among the Tamil celebrities that have arisen in South India since the days of Agastya. In the first place it must be remembered that the word 'Auvaiyâr' in popular language signifies a very old woman well versed in practical wisdom. Now, the Auvaiyâr of Kamban's time cannot, according to the generality of Tamil pandits, be identified with the Auvaiyâr who is said to have flourished in the Sangham age or with the Ganapati-Bhakta who, in the language of the tradition, ascended to heaven with Sundaramûrti, the last of the three Dêvâra hymn writers, and Sêramânperumâl, the reputed Saint of the Chera Kingdom. A tradition has it that Auvai managed to live so long as she did—nearly two hundred and forty years—by receiving a fruit (*nelli kani*) from Pandan, a Vaisya of Kâvirippûmpattinam, who gave it to the poetess, and was in turn immortalised by an *antâdi* known as *Pantanantâdi*. This Vaisya had gone to the lower world and had returned with nectar and the fruit. The tradition is found quoted in a footnote to a commentary on the *Kural* † in Ârumukhanâvalar's edition. The quotation, however, is a blunder, inasmuch as we know that the incident, which Parimêlalahar refers to, is not this but another, found in the older classics. This Auvaiyâr cannot be identified with the Auvaiyâr of Sundara's period, although she was very likely the woman who flourished at the same time as Kamban and others. Neither can she be identified with the writer whose stanzas Nacchinârkkiniyar quotes in his commentaries.

Now as to the other Auvaiyâr. She is the reputed authoress of

* *Madras Christian College Magazine*, March 1891, page 670.

† *Kural*, 100.

many ethical works studied by the young of this country, and her connection with the Sangham is supported by traditions and classical works. Apart from Nacchinârkkiniyar's quoting from the *Konraivêndan* and other works of Auvaiyâr, the author of the *Silappadhikâram** of the second century has quoted from her *Mûturai*. Besides, she has left many stanzas linked with those of other poets in the *Puranânûru*, a collection professedly of the Sangham age. The king Adhikan, who gave her the *nelli* fruit, is described in the *Pattuppâttu* † as a *vallal*, a man of great liberality, and the incident itself is clearly referred to. We learn from the *Pattuppâttu*, as well as from the *Puranânûru*, ‡ where the poetess herself alludes to the incident when praising the king, that the fruit has the property of extending one's lifetime to an enormous length, and that it can be obtained only from a beautiful tree to be found in certain secluded parts of the mountain regions. Nacchinârkkiniyar, in his commentary on the *Pattuppâttu*, mentions the fruit, which is also frequently referred to in the Siddha Sâstras.

Again, Mr. Sundaram Pillai says: "It is interesting to note that Nacchinârkkiniyar, the learned Saiva commentator, quotes not a line from Sambandhar, in any of his elaborate annotations, while he scruples not to enforce his remarks by apt citations from Mânikkavâchakar, who, too, seems to have lived after the Madura College had become extinct. It is obvious, therefore, that in the days of Nacchinârkkiniyar, Sambandhar's usage had not been sufficiently old to be authoritative."§ The use of the word 'old' here is a little difficult to understand. Does this statement not seem inconsistent with what was said in the passage just examined? If Auvaiyâr's usage, the usage of one who, according to Mr. Sundaram Pillai, belongs to the twelfth century, could be authoritative, how could the usage of Sambandha, whom he considered to be rightly placed in the sixth century or the seventh, have failed to become authoritative? Probably he did not anticipate the passage already quoted, when he wrote this. This passage would seem to imply that Nacchinârkkiniyar and Sambandha were very nearly contemporaries, otherwise Mr. Sundaram Pillai's statement becomes inexplicable. While he himself admits that Sambandha attained to great celebrity, in the seventh century, such celebrity as induced the great Sankara of the eighth century, whose acquaintance with Tamil was obviously scanty, to refer to the saint's name

---

* Page 434. † Sirupânârruppadai, ll. 100-103. ‡ Stanza 91.

§ *Madras Christian College Magazine*, March 1891, page 664.

in his *Saundarya Lahari* (a Sanskrit work) with sincere veneration, how could the saint's greatness have escaped our commentator's wide and extensive knowledge? Not only so, Sambandha is avowedly referred to as a great saint in the hymns of Sundara and in the poems of Paṭṭaṇattu Pillai, who probably belonged to the ninth century. Tirunâvukkarasar himself, an elder contemporary of Sambandha, speaks of the latter with much regard; and by the close of the tenth century all these Dêvâra hymn writers were being worshipped in the public temples, patronised by Râjarâja Chola and his successors.

This is the place also to note another erroneous statement of fact to which Mr. Sundaram Pillai has given currency* in his first article on 'The Ten Tamil Idyls'. He writes: "The classical commentator, Nacchinârkkiniyar, seeks to justify the author of the tenth Idyl against a criticism of one Áḷavanda Piḷḷai Ásiriyar, which is but one of the accepted and well-known names of Sambandha."† This evidently is an unconscious misrepresentation of truth. Sambandha, we know, is called by the name of Áludaya Piḷḷai, not Áḷavanda Piḷḷai. Áḷavanda Pillai Ásiriyar may be the Áḷavandâr, the alleged author of the *Jñâna Vâsishtam*, a beautiful allegorical work illustrating sublime truths by means of pleasant stories. We know that Sambandha never commented on any classical work. Of Áḷavandâr, however, a tradition is still prevalent at Madura that he was the rightful heir to the Zamindary of Veerakeralampudûr, and that attempts having been made to poison him, he got tired of worldly life and turned ascetic. The tradition-tellers refer us in proof of this fact to his name, which signifies that he *came* to reign but never reigned.

In the introduction to his edition of the *Silappadhikâram*, Pandit Swaminatha Aiyar claims, though not with sufficient reason, more antiquity for Aḍiyârkkunallâr than for Nacchinârkkiniyar. "Nacchinârkkiniyar," he says, "should have lived only posterior to Aḍiyârkkunallâr in so far as he has controverted many opinions that are found to be Aḍiyârkkunallâr's." Mr. Seshagiri Sâstriyar in his Report on a Search for Sanskrit and Tamil MSS. for the year 1896-97, No. I, refutes Mr. Swaminatha Aiyar's view thus: "As the work (*Divâkaram*) is quoted by Aḍiyârkkunallâr in his commentary

---

* See *Jñâna Bodhini*, Vol. I. Book vii. page 245, V. Sundaram Aiyar's article on *Patinenkīḻkkaṇakku*. The eighteen didactic pieces in Tamil.

† *Madras Christian College Magazine*, March 1891, p. 665.

of the *Silappadhikâram,* the author must be anterior to Aḍiyârk-kunallâr. If the opinion of Mr. Swaminatha Aiyar, the editor of the *Silappadhikâram, viz.,* that Aḍiyârkkunallâr lived before Nacchinârkkiniyar, be correct, then the author of the lexicon under notice must be anterior to Nacchinârkkiniyar also. But it should be noted that the latter has, so far as I have known, not quoted the work under notice."* This surely is not an answer to Mr. Swaminatha Aiyar. Nacchinârkkiniyar does, as a matter of fact, quote from the *Divâkaram* more than once;† and, even if we set him aside, Pêrâsiriyar, an older commentator, has quoted from it in his commentary on the *Tirukkovaiyâr.* The other part of his reply, besides suggesting the probable date of Aḍiyârkkunallâr, is somewhat more reasonable. He says: "The work under notice (*Daṇḍiya-lankarâm*) is quoted by Aḍiyârkkunallâr in his commentary of the *Silappadhikâram.* But as it is not quoted by Nacchinârkkiniyar in any one of his commentaries, we may infer that the author of the work might be posterior to Nacchinârkkiniyar and prior to Aḍiyark-kunallâr."‡ This argument we acknowledge, is borne out by facts. But we should never adduce this as positive evidence in determining the relative ages of Aḍiyârkkunallâr and Nacchinârkkiniyar. The fact that the author of a book makes no reference to another author does not prove the impossibility of their contemporaneous existence. Milton in English literature betrays no signs of having ever heard of Jeremy Taylor and Jeremy Taylor betrays no signs of having ever heard of Milton. Yet these two were contemporaries, one the greatest poet and the other the greatest prose writer of his age.

The *Daṇḍiyalankâram* determines the age of Aḍiyârkkunallâr rather than the relative ages of Aḍiyârkkunallâr and Nacchinârk-kiniyar. Tradition makes the author of the *Daṇḍiyalankâram,* the son of Ambikâpati, who was the son of Kamban, the great epic poet of the eleventh century. The author himself seems to have made reference to Anapâya Chola, and Anapâyan, according to Dr. Hultzsch, is a designation of Ko-Rajakêsarivarman *alias* Kulottunga Chola Dêva.§ The earliest king of that name having reigned only in the latter part of the eleventh century, Daṇḍi could not have flourished earlier than the eleventh century. This work, then, fixes the upper limit of Aḍiyârkkunallâr's age to

* Pages 35 and 36.

† *Pattuppattu,* page 15, and, probably, p. 216.

‡ Report, page 37.

§ *South-Indian Inscriptions,* Vol II. Part ii. page 153.

be the early years of the twelfth century A.D. Another fact, namely that he has quoted from the *Kalingattu Parani*, corroborates this statement. The hero of that poem is Kulottunga Chola Dêva I., who reigned from A.D. 1070 to A.D. 1118, as pointed out by Mr. Kanagasabhai Pillai and Dr. Fleet,* and its author, therefore, must be placed in the earlier part of the twelfth century. This would indicate that the age of Adiyârkkunallâr was the latter part of the twelfth century. But there is not a single fact to guide us in determining exactly the lower limit of his age, except perhaps his extraordinary acquaintance with the Tamil classics. A comparison of the commentaries of Nacchinârkkiniyar with Adiyârkkunallâr's, however, leads us to some definite conclusion about the relative ages of these two commentators. Adiyârkkunallâr quotes some *sûtras* concerning *yogângas* (limbs of *yoga*) in his commentary on the *Silappadhikâram* † when he comes to explain the nature of the domestic life and the life of an ascetic. These *sûtras* are also found in Nacchinârkkiniyar's commentary on the *Tolkâppiyam*, ‡ but with a qualification. Adiyârkkunâllâr quotes the *sûtras* and leaves them with the remark: "Such are the *sûtras*." Nacchinârkkiniyar does more. He says they are *urai-sûtras* (commentary-*sûtras*) that is, *sûtras* especially prepared by the commentator to explain certain points in the commentary. This meaning of the expression '*urai-sûtra*' we get from the authors of the *Ilakkanakkottu* § and the *Prayôgavivêka*, || who have coined new *sûtras* in their commentaries, and said that such *sûtras* pass under the name of *urai-sûtras*.

With this explanation, then, we have reason to conclude that the *sûtras* quoted by Nacchinârkkiniyar are, in all probability, his own, and that, therefore, when Adiyârkkunallâr quotes these *sûtras*, he quotes from Nacchinârkkiniyar. Thus we see that we are not justified in placing Nacchinârkkiniyar even in the twelfth century.

Before proceeding to ascertain when Nacchinârkkiniyar actually lived, let us find out when he cannot have lived. It is an accepted fact that Pêrâsiriyar, the famous commentator of the *Tirukkovaiyâr* of Mânikkavâchakar, is older than Nacchinârkkiniyar. Had not Pêrâsiriyar written a commentary on the *Tirukkovaiyâr*, we should be led from his pure and elevated style to conclude that he lived not long after the extinction of the Sangham. But his commentary on the *Tirukkovaiyâr* forms positive evidence that he lived posterior

---

* *South-Indian Inscriptions*, Vol. II. Part ii. Page 230.

† Page 327. ‡ Page. 165. § Page 15. || Page 2.

to the author of *The Sacred Word.* His priority to Nacchinârkkiniyar is easily proved. In his commentary on the *Tolkâppiyam* the latter refers many times to Pêrâsiriyar's commentaries. From Nacchinârkkiniyar we learn that Pêrâsiriyar wrote a commentary on the *Tolkâppiyam** as well as one on the *Kuruntohai* ; † and this fact is confirmed by traditions and extant stanzas. About the commentary on the *Tirukkovaiyâr* itself, there was until very recently a difference of opinion among pandits, the majority attributing it to Nacchinârkkiniyar, while a scattered few held that it was written by Pêrâsiriyar. But now there is no doubt about the authorship of the commentary. Subrahmanya Dîkshitar, the author of *Prayoga Viveka,* has pointed out in his work more than once that the commentator of the *Tirukkovaiyâr* was Pêrâsiriyar ; and Mailêrumperumal Pillai, the reputed *vidvân* of Tinnevelly, whose priority to Dîkshitar is undeniable, has referred in his *Kallâdam* commentary to points found in the printed commentary on the *Tirukkovaiyâr,* of course under the title 'The Commentary of Pêrâsiriyar'. Kunrattûr Chokkappa Nâvalar, in his commentary on the *Tañjaivâṇankovai,* refers to this commentary of Pêrâsiriyar. Mr. Swaminatha Aiyar says that in the manuscripts he chanced to find in the houses of hereditary pandits in the southern districts, the top bears the words 'The Commentary of Pêrâsiriyar', and that, on careful examination, he discovered that the manuscripts contained neither more nor less than the printed copy, which was erroneously attributed to Nacchinârkkiniyar, not only by the editor, Ârumukhanâvalar, but by all of the then renowned pandits who have appended eulogistic poems to the edition of the *Tirukkovaiyâr.*

S. ANAVARATAVINAYAKAM PILLAI.

SCENES FROM THE KAMBA RAMAYANAM.

I. THE KING IN COUNCIL. ‡

KING DASARATHA, the lord of many fierce elephants, approached the council chamber with drums thundering and beautiful *samaras* waving round him, and entering, kindly dismissed the princes and attendants in waiting, himself standing alone for a while like the

* *Tolkâppiyam,* Poruladhikaram, p. 230. † *Ibid.* p. 89.

‡ Ayodhya Kandam : I.—Mandira Padalam.

world-sustaining sun. The lord of the pearl-white umbrella towering to the skies like the moon then ordered his ministers to be called in. First came the sage Vasishta, who is rightly regarded as a fourth god with the almighty Triumvirate. Then entered the numerous ministers—men of pure and ancient lineage, of vast learning and useful traditionary knowledge, men who never swerved from the right in any adversity, who had uprooted evil and planted good in their breasts; wise men who could divine the future from the past and even provide against the accidents of fate; noble men who would rather die, like the antelope when his beautiful tail is lost, than bear disgrace; able statesmen who well considering in every affair the right time, place, and instrument, and duly taking into account the results of actions done in former births, the interests of justice, and the needs of fame and honour, gave their sovereign the right counsel; brave men, who, even when the monarch was angry, boldly pleaded the cause of justice at the risk of their lives, and whose counsel embraced the interests of the past, the present, and the future:—sixty thousand counsellors, who thought and acted as with one brain in their king's cause and who were to him as the fruit of his good deeds, came and surrounded him like the waves of the ocean. They entered according to their several ranks, and after worshipping the sage, made obeisance to the king, and took their seats with his gracious permission. King Dasaratha then addressed them thus:—"O ye who are as my five senses to me! An important matter has been on my mind, which be pleased to hear now. With your help I have now ruled this earth for a spotless period of sixty thousand years, never erring from the glorious traditions of this Solar dynasty. My kingdom has been as dear to me as chastity to the virgin, and I have ever sought the good of my people. I am now anxious to do something for my own soul. I have grown old, and I wish to be rid of the mighty burden of royalty. Innumerable are the faultless kings of my house who, having left their kingdoms to their sons, attained heaven by subduing their passions and practising penance. Shall I, who have subdued all my mighty enemies, allow myself to be ruled by the mean passions of lust, anger, and the like, which lurk in my body like so many thieves? For me who have conquered the ten cars of the fierce Avunas, it is not difficult to control the car drawn by the five senses and driven by the base charioteer, mind. Who but those who died on the field of battle or attained the supreme wisdom or abandoned all earthly possessions as

evanescent, have ever reached heaven? Verily, there is no greater evil than forgetting that death is inevitable, nor can any one cross the seas of birth except by means of the craft of asceticism. And what is dearer to a man possessed of the two mighty wings of strict penance and true wisdom than flying away from the prison of birth? My soul, which wishes to subdue the senses and rule supreme within me, will not certainly regard this kingship as sweet or desirable. You who have helped me in ruling this empire and doing good in this world, must also help me in my intentions for the next. If penance can atone for the sins of this life, will it not be like preferring a cup of poison to one of nectar, to be of the world, not practising penance? If the pomp of royalty, with the magnificent umbrella shading the monarch seated on the neck of the lusty elephant, with *samaras* waving on either side, is not everlasting but of a fleeting nature, to persist in the vain enjoyment of it from day to day is surely like retasting a thing that has been spit out. I pined long for children till my son Rama removed that sorrow, and I now think of escaping through him from the trammels of the State. Far better were it that I had never been born than that it should be told in the world that Rama's father neither died on the field of battle nor retired to penance in his old age. My heart was glad at the magnificent spectacle of the marriage of my son Rama with the divine Seetha, and I now yearn to see him wedded to the goddess of earth (empire). It is not proper for me to deprive either Seetha or my kingdom of their beloved husband Rama, frustrating the due benefits of their long prayer and penance to attain him. Therefore do I intend to abdicate in favour of my son Rama and to retire from the world with a view to rid myself by penance and prayer of this birth which is rooted in ignorance. Tell me, O my ministers, what you think of my desire."

When the king addressed them thus, the ministers, who were filled with transports of joy at the prospect of Rama's coronation and of sorrow at the retirement of the monarch, remained in an unsettled state of feeling like a cow suckling twin-calves. Still, they acquiesced in the king's proposal, considering that it was quite necessary in his personal interest, that it was the will of Fate, and that in the whole world there was no person better fitted to rule than Rama. The sage Vasishta divined the feelings of the king and of his ministers, and considering also the true interests of the people, addressed the king thus:—"Of all the famous kings of your house who ruled the kingdom before you, who ever was

blessed, O monarch, with a son like Rama? Your present intention, O learned Sire, is only right and proper. It will well become you who have performed all the beneficial *yagas* to retire into penance; and your son Rama will ably fill your place and prevent the earth (empire) from becoming blind through your loss. Brave Sire! I shall not debase Rama by saying that he would care for his people as for his own life; verily, he would care for them as for you, his father. I am not flattering when I say that Brahmans and all others, whose troubles are relieved by the mere mention of the name of Rama, regard him as the fruit of their good actions. To the learned as to the ignorant, Rama is dearer than the light of their eyes, dearer than the water which allays their thirst, dearer than their very lives. As for the famous Janaki, his wife, she is the best of women in all the worlds, human or divine! Neither mortals nor gods can show a better person to protect the earth and to uphold the virtues of royalty than Rama; retirement and penance are therefore best suited to your age."

When the king heard the sage's words, his heart overflowed with a joy greater than when Rama was born to him, or when he broke the mighty bow of Siva, or when he disgraced the great warrior Parasurama. With tears of joy the king saluted the sage and replied: "Well have you spoken, my lord! Surely, this kingdom which has hitherto been ruled by me alone, with your grace, is not too great for my son Rama (who has your grace as well as three brothers to help him). The monarchs of my house have ruled this empire by your counsel and then retired and attained heaven by your help; it is my turn to have the same good fortune now."

The sage heard these words in silence. The prime minister Sumantra then stood up in the royal presence and with worshipping hands expressed to the king the feelings of the thoughtful ministers, declared to him through their faces:—"Our hearts, O Sire, which are glad at the prospect of Rama's coronation, are torn with grief at the thought of your retirement. It is not proper, we know, to forget or neglect the honoured traditions of your royal house. What is there more cruel than duty! We entreat you to gladden the hearts of your tributary princes and subjects, of your ministers and sages, to do what you deem proper for yourself after first crowning Rama."

The king approved of the minister's suggestion and sent him to fetch Rama to the royal presence at once. [Sumantra, with heart

as glad as if he was himself to be crowned king, repaired to Rama's palace and escorted him to the council chamber. . . . .] On entering the hall, Rama first worshipped the great sage and then prostrated himself at the feet of his royal father, who, with tearful eyes and heart overflowing with affection, raised him up and embraced him. But why should we say that the king embraced his fair son? Rather may we say that the king, desiring to adjudge the seat of valour and virtue that was to bear the burden of the vast, ocean-girdled empire, measured his son's sinewy, mountain-like shoulders and garlanded chest which Seetha the real goddess of fortune delights to embrace, with his own shoulders and chest which had hitherto been bearing that burden. He then joyfully seated Rama by his side and looking on him with affection, said: "O my son, whose mighty shoulders have belittled the great fame and prowess of Parasurama! I, your father, have a request to make of you. My son, I have become old, weak, and weary, and you must help me to lay down the heavy burden of the State. Men desire sons to relieve them of the sorrows of life and to help them to attain good in this world and the next. Is it becoming, then, that I, who have given birth to you who are like the incarnation of Right, feel helpless in my old age? Listen to me and do my bidding, if you would do your duty by me. As the result of good deeds in my former births and of the *yagas* performed by me in this birth, I have got you for my son; and of what avail is this great blessing to me, if I am still to bear the troublesome and galling yoke of royalty? In former days a peerless prince of our house enabled his father's soul to attain heaven by performing the almost superhuman feat of bringing down to the earth the sacred river Ganges from the celestial regions. Neither monarchs nor gods have ever escaped the sad troubles of existence except by retiring into penance with the help of obedient sons. Think not, therefore, that the king is artfully laying a burden of grief on your shoulders. I am anxious to abdicate in your favour and retire into penance, and I request you to accede to this."

When his father thus addressed him, the lotus-eyed Rama neither coveted nor disdained the empire offered, but thinking that it was only his duty to rule and to obey his father, acquiesced. King Dasaratha, divining the state of his son's feelings, urged the request again, embracing him affectionately, and then retired into the matchless palace, surrounded by his ministers and attendants.

II. Koony's Revenge.

[After consulting the astrologers, King Dasaratha fixed the coronation ceremony of his son Rama for the next day and issued a proclamation accordingly, ordering the capital to be gaily decorated for the occasion. Koony, a hump-backed wicked woman, was one of the waiting-maids of Queen Kaikeyi; and Rama, while yet a playful boy, had mortally offended her by aiming a pebble at her hump from his bow; and the cruel woman had neither forgiven nor forgotten the offence, but had nursed her revenge all these years, biding her time.]

While the city was being decorated for the coronation, the cruel Koony appeared on the scene in a great fury, her eyes spitting fire and her words darting fiercely at every one, with deep-rooted anger gnawing at her heart. She seemed determined to cause danger and trouble to the three worlds; and angrily biting her lips at the remembrance of Rama's insult to her of old, she entered the palace of Queen Kaikeyi and found her gracefully lying at ease on a voluptuous couch, looking like the goddess Lakshmi herself. Koony gently saluted the lotus-like, golden-bangled feet of the divinely chaste Queen; but as the Queen did not open her eyes, she addressed her thus, impelled by evil fate:—"Even as when the cruel and poisonous serpent approaches to devour her,† the gentle moon shines as brilliantly as ever, so are you sleeping peacefully, O Queen, when a great trouble is nearing you."

The following conversation then ensued:—

Kaikeyi. "My sons of the victorious bows are all well and treading the path of duty and virtue. Those who bear good sons attain present joy and lasting good. What trouble, then, shall come to me who have the righteous Rama for my son?"

Koony. "Your prosperity and grandeur end to-day and Queen Kosala has become fortunate through her cunning."

Kaikeyi. "When the king is my husband and the renowned Bharatha my son, how is she more fortunate than I?"

Koony. "In this way: for that Rama (*her* son) who drew his bow at a woman—Thadakai—and killed her, amid the laughter of all men and to the lasting disgrace of all manliness, is to be crowned king to-morrow."

On hearing this the heart of Queen Kaikeyi, who knew no differ-

---

* Ayodhya Kandam: II. Mandarai Shoolchi Padalam.

† During a lunar eclipse—according to popular Hindu astrology.

ence between Rama and her own son (Bharatha), was as glad as that of Queen Kosala. With heart overflowing with joy and her face beaming with pleasure, she gave a priceless garland of gems to Koony as a present. But the wicked Koony fretted, foamed, and raged, her small eyes darting fire, and weeping bitterly, she threw down the garland and trampled it underneath her feet and again addressed the Queen.

Koony. "You and your son, O fool, may suffer any troubles you choose; but I shall not long bear to do the bidding of your rival's waiting-maids. Your son Bharatha will have to sit on the bare ground, like a slave, at the foot of the throne whereon the coral-lipped Seetha and the dark-hued Rama will sit in state. What is there for you to rejoice at in this? Kosala has not forgotten her interests, and so her son has obtained the supreme fortune; Bharatha had much better have died, under the circumstances, but, alas! he is still bearing a helpless and unavailing existence, because he was born of you. If Rama, with his brother Lakshmana, is to rule this earth, it will be better to send away Bharatha and Satrughna for ever to the jungles, to practise penance. Perhaps Prince Bharatha is not one of the line of Solar kings, whose privilege it is to rule the earth? I say death is the best remedy for him. I now understand why that unfortunate prince has been sent away at the king's command on a long and troublesome journey to his uncle's house. Your royal father, O my Bharatha, has unjustly and cruelly deprived you of your rights, and your own good mother is against you. Alas! what will you do, O Queen? You who were born and brought up in a royal family and who have become a great sovereign, are about to fall into a sea of unspeakable pain and grief; yet you will not listen to my warning. Do you at least understand the extent and nature of the threatening calamity? Bharatha is endowed with all princely accomplishments and virtues—learning and youth, skill with the bow, and matchless strength, beauty, and valour, and all other virtues in abundance; but all these are of no avail and are only like nectar spilt on the ground."

Kaikeyi (with eyes flashing and in anger). "Wicked wretch! What blasphemy have you uttered in your anger against the fair name and honour of the spotless line of the Solar kings, who have ever valued their words as more than their lives and never swerved from the path of right and virtue? Neither to me nor to my son have you proved good in this; and judging strictly, you are not good to yourself even. Impelled by fate, you have foolishly uttered

whatever has pleased your mean mind. If there is nothing more precious than fame to gain or lose in this life, are we not bound to preserve our good name even at the sacrifice of justice or penance or any other virtuous cause? Begone from my presence and thank your good fortune that I have not cut out your offending tongue. You have thought of what is neither just nor proper; and, fool as you are, it were best for you to hold your tongue."

Koony (falling at the Queen's feet). "I am your devoted slave and shall never cease to speak out when your good is concerned, O lady as beautiful as a tender creeping plant! If according to immemorial custom this kingdom belongs to the senior member of the royal family, then is not Rama junior to the king? And if Rama may be crowned king during his father's life-time, how can such a law of custom keep out Bharatha on the ground of juniority? Even the most righteous and saintly persons become transformed in their natures on the attainment of great wealth and prosperity; they may not maliciously and deliberately injure a person; but their actions would unconsciously embitter the lives of those who are under them, owing to the change in their righteousness wrought by the new fortune. If her son is crowned king, then the whole world will become the property of the ambitious Queen Kosala; and except what she may be graciously pleased to give you, what can you and your descendants call your own? When the poor come to you and beg of you to relieve their distress, how will you support your dignity? Will you ask *her*, for money to give to the poor? Or will you bend your head in helplessness and shame? Or will you pine away and die of grief? Or will you refuse to give alms? Verily, your understanding is perplexed now; consider and tell me, is it on account of your *rival's* wealth and prosperity that your father and your other relatives resort to you occasionally for help in times of difficulty and trouble? Seetha's father, King Janaka, has not yet subjugated your father King Kekaya, merely through fear of your great husband. Janaka is Rama's father-in-law. Will your father long remain unmolested hereafter? Your father has many other powerful enemies, and where would his kingship be now, but for the support of the King of Ayodhya, your husband? O fool! surely you are determined to bring about the destruction of yourself and of those who are related to you, and become a mark of scorn and disgrace to all posterity. You have for ever marred the prospects of your only son: the kingdom now given to Rama alone by the king, will hereafter descend only to

his sons or to his next brother Lakshmana, and not to any one else."

These words of the wicked Koony changed even the pure heart of the Queen. The cunning of the Devas, the great boon they had obtained, the penance and prayer of good Brahmans, the wicked deeds of the Rakshasas, and the good done by others, all combined with Koony's arguments to persuade the gentle Queen into the path of unrighteousness. Oh! Are not all the worlds living by the fair name and fame of the divine Rama to-day indebted to cruelty (that banished him to the woods) for the blessing?

Kaikeyi (looking kindly at Koony). "You are good to me and to my son. Tell me, how can I bring about my son's coronation?"

Koony (embracing the Queen's feet). "Oh now you are my own good Queen indeed! my own sweet dear! If only you abide by my advice, your only son shall get all the fourteen worlds. O lady of sweet and brilliant smiles! Ask of the king to grant the two boons which he promised to you of old, in return for the help you gave him during his fight with Sambara. After the king has given his word for the two boons, ask the kingdom for your son, and, as the other boon, ask for the banishment of Rama for a period of fourteen years. This is the best way to get your son crowned."

Kaikeyi (embracing Koony and giving her many rich presents). "You have this day given the ocean-girt empire to my only son; therefore you are the real mother of the Lord of the Earth. Well have you advised me: I will ask for the coronation of my son and for the banishment of Rama. If the king does not grant these two boons, I will certainly commit suicide in his presence. You may retire now."

A. MADHAVIAH.

REPENT AND BE SAVED.

Except ye repent, ye shall all likewise perish.—Luke xiii. 3.

THE cloying pleasures of the flesh
With eagerness I sought;
Earth's painted toys, its fleeting joys
Would last for aye, I thought.

Deep sunk in avarice and lust,
Unmindful of the soul,

Like swine unclean, I e'er have been
Content in mire to roll.

My sands of life are running fast,
My soul how can I save?
I am so frail, my strength doth quail
Before the gaping grave.

" Repentance leadeth unto life;
The passions of the flesh
But lure the soul from its true goal
To choke it in their mesh.

The gruesome terrors of the grave
Are feared by those alone
Who ne'er repent for life misspent
Nor sinful ways disown.

Seek thou God's grace; be not afraid,
A sinner though thou be.
God saves the weak, if Him they seek
In true humility."

Mine hands no good have done, mine eyes
No good in others seen;
To evil prone, myself I own
A sinner all unclean.

E'en stone may melt; my heart, alas!
Hath been more hard than stone.
How then can I for mercy cry,
Who have no mercy shown?

I ne'er rejoiced at others' joy,
Nor grieved at others' woe.
That there's a birth beyond this earth
I never cared to know.

Nor love nor meekness in me dwelt,
Nor faith nor charity.
My grovelling mind ne'er sought to find
Th' eternal verity.

I might have made a garden sweet
Of life now choked with weeds.
My sin is great, and now too late
Repent I for my deeds.

"Have faith, O man! for God hath said
His mercy knows no bounds.
Man's heart alone is hard as stone,
Man's words are empty sounds.

Deformed by sin, by crime made hard,
God's creatures yet are we.
Seek thou His feet, His grace entreat,
And thou shalt pardoned be.

Lost as thou art, in humble mood
Renounce thy sinful ways;
Repentant feel and lowly kneel
Before the throne of grace.

A contrite heart is not despised;
No sinner need despair.
Repentance is the way to bliss,
Repent and have no fear."

K. G. SESHA AIYAR.

LITERARY NOTICES.

The Gospel According to S. Luke, in Greek. By the Rev. Arthur Wright, M.A., Vice-President of Queen's College, Cambridge. London: Macmillan and Co., Limited, 1900. Price 7*s.* 6*d.* net.

THIS work is intended to serve as a supplement to an earlier work by the same author, entitled a *Synopsis of the Gospels.* To the theological lecturer and to the advanced student it will be of the greatest value, as it is a thoroughly scholarly production, and presents the 'higher' criticism of the Gospels in its latest form. The text of the Gospel herewith issued is that of Westcott and Hort, which represents the latest results of textual criticism; and though the author has written a few critical as also a few exegetical notes, the main value of the work lies in the region of the 'higher' criticism.

Mr. Wright in his previous work has maintained that the sources of Mark's Gospel are twofold and those of Matthew's fourfold. He analyses Luke's Gospel into six elements. The first two, and the most important of these six sources, are the narrative framework found in its earliest form in Mark's Gospel, but used also both by Matthew and Luke, and the *Logia* so extensively used by Matthew. Mr. Wright agrees with the majority of English Biblical scholars headed by Bishop Westcott,

that these two great gospel traditions were orally delivered, and had not been committed to writing at the time that our evangelists utilised them. German scholars incline to the theory of a written tradition; but, as Mr. Wright remarks, "the supporters of the documentary hypothesis have been of late very slow to defend themselves," and, if they are to hold their own, they should advance some more cogent arguments than they have hitherto brought forward. Luke's third source is a great collection of parables, stories, and discourses, which for convenience' sake is appropriately styled the Pauline tradition. His fourth source comprises particulars as to our Lord's nativity and some other details that can only have been derived from the Virgin Mother herself. His fifth source is a miscellaneous mass of incidents and sayings which "from internal evidence appear to be the contributions of many anonymous authors." The sixth element in the Gospel is the writer's own contributions, which are, for the most part, "nothing more than literary connecting links." Thus are we initiated into the structure of a written Gospel viewed in its human aspect. Another very interesting feature of Mr. Wright's work is his attempt to divide Luke's Gospel into its original Sunday lessons. We are told by Justin Martyr (writing about 140 A.D.) that the "apostles and prophets," or, as we should say, the Gospels and Epistles, were read at the Lord's day service in the early Christian Church. This was no doubt the Christian practice from the very beginning. S. Luke's Gospel as originally composed was probably intended to furnish Sunday lessons for a year. This consideration, which applies also to the other Gospels, accounts for their not being "very much longer than they are."

The notes are, as we have already remarked, for the most part 'higher' critical. Some of them very probably will seem somewhat shocking to conservative readers. For example, on the Temptation (Luke iv. 1-13, Matt. iv. 1-11) Mr. Wright remarks: "Into the brief Marcan record three Temptations, probably derived from the *Logia*, have been (independently?) conflated by S. Matthew and S. Luke, and (therefore?) in different order. Perhaps the three temptations were not grouped together in the *Logia*, but given at wide intervals, probably because they really happened to our Lord, not within the forty days, but at three great crises in His ministry." At first sight this seems rather a drastic method of accounting for the difference of order in the three Temptations as recorded by Matthew and Luke. Why not simply account for it by supposing that Luke, who, *salvâ reverentiâ*, was more intelligent in his arrangements of matter than Matthew, placed the three temptations in what appeared to him to be their correct psychological order, whereas Matthew mechanically followed the order of their recitation in the *Logia*? There are several other notes which, while very interesting, have a tendency to evoke a spirit of opposition, as

being unnecessarily ingenious; but they all deserve patient consideration.

Side by side with the text of Luke are printed the parallels from the other Gospels. The work is thus in four coloumns, the fourth containing parallels from the Gospel of John and notes.

The Catholic and Apostolic Church. Letters to his Son, by Roundell, first Earl of Selborne. London: Macmillan and Co., Limited, 1899. Price 3*s.* 6*d.*

In the course of these letters Lord Selborne seeks to show what is meant by believing in what the Nicene Creed calls "One Catholic and Apostolic Church." In the main his interpretation of this belief is that the Christian faith rests not merely on doctrine, or on spiritual graces communicated to individuals, but also on a spiritual society established upon earth, which manifests and teaches that faith. This society is often spoken of in the New Testament as the 'kingdom'. The condition of entrance into this kingdom is a 'new birth', its citizens require to be of a childlike disposition, postponing all earthly cares and desires to the kingdom of God and His righteousness. The 'Ecclesia' is another term used for this society, and this Church is both an organised community of witnesses, and itself a historical record or monument. Thus the writings of the original teachers of Christianity, and the facts on which the Christian faith is founded, have as the ground of their reception the testimony of the Church. On this foundation it is easy for Lord Selborne to build. The organisation and ordinances of the Apostolic Church are those which the Catholic and Apostolic Church must possess. Its organisation is that which is conducted by Bishops, Priests, and Deacons; its ordinances are the sacraments of Baptism and of the Lord's Supper. There is no need to go over the well-worn road which Lord Selborne here traverses. It leads to the edifice of the Church of England, and it cannot be said that the pathway is brightened by any fresh or fragrant flowerets. "The Church of England is in this country the same Body, if tried by any of the historical tests of organic and corporate identity, as at the time when Christianity was first planted here," is the Earl's conclusion. In the same way the present Roman Church is identical with the Roman Church of the second or any later century, and the present Greek Church with that which existed in Greece in the time of Paul. Judged by this standard of identity, it is needless to say that Lord Selborne cannot regard English Nonconformist bodies as "pillars and grounds of the truth." But it would surely have been more in accordance with his nature to have attributed true motives to the Nonconformists for their separation from the Church of England, and

not to have spoken of "their (*supposed*) reasons of conscience." Scotland, he says, has a Church "whose standards are substantially at variance with its belief," and so it "must be (to say the least) an embarrassed and imperfect witness to the truth." When Lord Selborne leaves what is external his words reveal the noble and pure Christian spirit of the man, but while he adheres to it his insight is dimmed, his sympathy narrowed. Our regret is that, with his pious and reverential spirit, he did not set himself to write a series of letters to his son to show that the one Catholic and Apostolic Church is the body of men and women who are in living contact with Christ.

An Elementary Course of Practical Zoology. By the late T. Jeffery Parker, D.Sc., F.R.S., and W. N. Parker, Ph.D. London : Macmillan and Co., Limited, 1900. Price 10*s.* 6*d.*

UNIFORM in size with Parker's *Elementary Biology*, and Parker and Haswell's *Manual of Zoology*, the present volume recalls these books both as regards text and illustrations. It is divided into two parts, the first of which deals with the biology of the frog. An admirably clear and comprehensive account is given of the anatomy, histology, and physiology of this convenient type, now so generally used as an introduction to the study of animals in general. The first part concludes with a chapter in which the frog is made to illustrate certain of the great fundamental principles of biology, such as classification and evolution. The second part is devoted to a necessarily briefer description of various protozoa, Hydra, Bougainvillea, the earthworm, the crayfish, the fresh-water mussel, Amphioxus, the dog fish, and the rabbit, one chapter being allotted to each type. In each case the characters of the phylum to which the animal belongs are briefly detailed, while frequent comparisons with other animals, notes on habits, and an account of the development of most of the types, make the book much more comprehensive than its title might lead one to suppose. The concluding chapter deals with the mode of development of the chief organs in vertebrates, and of the amnion, allantois, and placenta.

From a statement in the preface it appears that the first part was almost entirely the work of the late Prof. T. Jeffery Parker, while his brother, Prof. W. N. Parker, is responsible for the remainder and for the practical directions. These last, in the form of small type notes at the end of each chapter, are a special feature of the book and in fact constitute its chief claim to the title adopted by the authors. They should be found of great use by those students who attempt to work out things for themselves. In this connection we would quote some remarks from the first chapter, which students everywhere, but Indian students in particular, would do well to take to heart. "One word of warning

before we begin work. You must at the outset disabuse your mind of the fatal error that zoology or any other branch of natural science can be learnt from books alone. . . . . But in natural science the subject-matter is furnished by the facts and phenomena of nature ; and the chief educational benefit of the study of science is that it sends the student direct to nature, and teaches him that a statement is to be tested, not by an appeal to the authority of a teacher or of a book, but by careful and repeated observation and experiment."

The illustrations, 156 in number, are mostly taken from Parker and Haswell's *Zoology* and other works published by Messrs. Macmillan and Co.

Elementary Trigonometry. By A. J. Pressland, M.A., F.R.S.E., and Charles Tweedie, M.A., B.Sc., F.R.S.E. Edinburgh : Oliver and Boyd. London : Simpkin, Marshall, and Co., Limited.

Though there are several works on elementary trigonometry that cover much the same ground as this work, the treatment of the subject here presented is decidedly fresh and in some respects much more satisfactory than that to be found in most of the books in common use. In particular, the use of the analytic method in defining the trigonometrical ratios and in establishing the fundamental relations between the different trigonometrical ratios of the same angle and between the trigonometrical ratios of closely related angles, is much to be commended. We are afraid, however, that the way in which angles are designated will be the cause of some confusion in the minds of beginners. When an angle greater than four right angles is under consideration, it is rather misleading to name it by means of three letters. The two things which it is essential to know in regard to such an angle are the *initial line*, or line from which the angle is measured, and the terminal or bounding line of the angle ; and geometrical reference to the angle is best made by means of these lines. We think it is a matter for regret that the authors have not given what is known as the geometrical method of establishing the *addition theorem*, as an alternative to the method of projections. The latter method is perhaps neater than the former, but it presents more difficulties to beginners, and as regards its application to angles of any magnitude it seems to us to have practically the same defects as the geometrical method. We have not yet come across a proof of the addition theorem by the method of projections that is applicable *word for word* to *any* angles other than those referred to in the proof.

The authors acknowledge their indebtedness to Professor Chrystal, and his influence is evident throughout the work, more especially in the use made of terse notation and graphical illustrations. We can cordially recommend the book to the notice of F.A. students.

The English-Tamil Euclid. By H. Malim, M.A., and M. D. Adaikalam, B.A. Madras: Srinivasa, Varadachari, and Co.

Euclid's Elements of Geometry, Book I. In Tamil. By S. Rajagopalachariar, B.A. Irish Press, Madras.

FOR many years the opinion has been growing that Euclid does not form a suitable introduction to the study of geometry. In this country pupils, besides having to struggle with the inherent difficulties of Euclid, have to contend with the further difficulty of having to learn the subject in a language of which the great majority of them have a very imperfect knowledge. The latter difficulty will be considerably lessened if, as has been proposed, the study of Euclid is begun two years later than it is at present; but even then pupils will probably derive considerable assistance from being able to read the propositions and to have explanations given in their own vernacular. For this reason the books named above are likely to be found useful. Messrs. Malim and Adaikalam state that their chief object in publishing their work is to lesson the evil of learning by rote, which is so very widespread. This is an evil which, we fear, is hardly less widespread in England than in India, and it may be doubted whether a bilingual Euclid will do much to check it. However that may be, the Tamil translation is fitted to serve a useful purpose and might well be published separately, in which case the notes and explanations might be made more copious than they are. In Mr. Rajagopalachariar's book full explanations accompany each proposition, and many alternative proofs are given.

Macmillan's Colonial Library.

The Enchanter. By U. L. Silberrad.

THIS is a book unusual in its conception and unusual in the ability with which it is written. There is much in it that taxes the reader's credulity. The strange tale of the kidnapping and rescue of Ira Chauncey amid the hills of Kashmir, is a striking example of Miss Silberrad's contempt for the probabilities; and the villain of the piece, the malicious Screed, a nineteenth century practiser of the Black Art, is monstrously wicked. But the author's terse pregnant style and her ability to surprise both in dialogue and incident are fascinating and lead the reader on from one strange matter to another till the goal is attained, the wicked Screed involved in the downfall of his ill-omened tower, that dear Lady Disdain, Ira Chauncey, brought to understand that life without love is a wilderness of briars, and Dick, whose straightforwardness has foiled Screed and won Ira, has found out, too, what love means. The cautious critic knew that it would be so, of course. A boy does not play with a little girl at the beginning of a novel, unless he is going to marry

her, nor are such portentous scoundrels as Screed introduced to us except that sooner or later they may receive their due at the hands of the hero. But it is the way that Miss Silberrad works up to these inevitable climaxes that rivets the attention. Her power of using the weird and uncanny, her descriptions of scenery, her pictures of storm and sleet, are marvellous. Indeed there is a touch that reminds us of the work of Victor Hugo, though the long pathetic analysis with which Hugo harrows the hearts of his readers is absent. Another feature of the story which inclines the reader to enthusiasm is the quaintness and humour of the descriptions of many of the characters. In short the *Enchanter* is a strange, impossible, yet most attractive and most interesting story.

The Cambric Mask. By Robert W. Chambers.

Mr. Chambers calls his book 'a romance', but it is a joyous extravaganza, most outrageously absurd in its plot, but most delightfully executed. There is, literally, not a dull page in the volume. The multi-millionaire, ex-soldier, actual moth-hunter, who buys up a railway —it should be said that the story is American, most American—the dainty Rose, whose enthusiasm for entomology is only equalled by her capabilities as an equestrienne, the masked night-riders, who determine to rid the country of the multi-millionaire, and the various other performers who help the mirth and match-making of the story, belong to the limbo where lie the shades of serio-comic heroes, not to our prosy world. But who cares? *The Cambric Mask* is a book to be grateful for. It is charming in its absurdity, and distinctly the work of an author blessed with a genius for humour.

Donna Teresa. By Frances Mary Peard.

This is a charming and pathetic story of how an exceedingly clever man, having fallen in love with a pretty girl, and become engaged to her, found that she had absolutely no brains, and was alternately wearied and angered by her inanity. It goes on to show how the girl came to know of this, and very simply but very bravely—for though he had ceased to love her, she loved him—released him from his engagement. A quite unnecessary anarchist appears on the scene at intervals, and in trying to shoot the man, shoots the girl instead. Revolvers are most untrustworthy weapons in the hands of stage villains! *Donna Teresa* is not a great book, and the villain with the uncertain revolver is a trial to the reader, but the other characters are well and naturally drawn, and the descriptions of Italian and Sicilian scenery are delightful. Miss Peard has an artist's appreciation of light and shade, and can express her feelings in suitable words. She seems, too, to possess the gift of describing women's thoughts. Consequently her book is, despite its pathos and tragedy, a most pleasant one to read in a lazy hour.

Longmans' Colonial Library.

Parson Kelly. By A. E. W. Mason and Andrew Lang.

LIKE other products of collaboration in which Mr. Andrew Lang has played a part, this tale seems a little overstrained. One never feels that one is moving in an actual world or that events are quite natural. Many of the personages introduced into the tale are, it is true, historical; and Mr. Lang probably knows more about them than anybody else, but they are not convincing as they appear in these pages. How breathing they would be if Mr. Lang had only a tithe of Defoe's talent of actualisation.

The action is cast in the period when the bursting of the South Sea Bubble encouraged the Jacobites to hope that popular discontent would enable them to overthrow the Hanoverian dynasty. The chief figures are George Kelly, an unfrocked Irish parson, Nicholas Wogan, an Irish military man, and Lady Oxford. The two former were real personages; the latter is unhistorical. The two Irishmen conspire in favour of the Stuarts, the lady worms their secrets out of them and betrays them. But this plain fact is surrounded with as complex a network of incident and intertwining mystifications as any Jacobite intrigue. And one who desires pleasantly to catch a glimpse of Atterbury, Law, Lady Mary Wortley Montagu, of the Mississippi Scheme, of the South Sea Bubble, of a period of history little understood, may find it here.

WE have received from Messrs. Macmillan and Co., Limited, a copy of the new edition, in one volume, of Mr. G. R. Parkin's *Life and Letters of Edward Thring.* We noticed this work at length a little more than a a year ago, and it is unnecessary for us to say much about it now. In the preparation of the present issue a good deal that is contained in the first edition has had to be omitted, but the omissions consist chiefly of details of school life and portions of correspondence having a special interest for readers personally connected with Uppingham, so that for the general reader the value of the book has not been diminished. We have much pleasure in once more commending the work to the notice of all who are interested in education.

From the same publishers we have also received Dickens's *Little Dorrit*, which has been added to their three-and-sixpenny series, and two more volumes of their two-shilling library *viz.*, Rhoda Broughton's *Dear Faustina* and the late Mrs. Oliphant's *Kirsteen.* Commendation of these books is altogether unnecessary.

Besides other books which will receive fuller notice, we have to acknowledge receipt of the following volumes:—

From Messrs. Longmans, Green, and Co., we have received Book II. of their series of Pictorial Geographical Readers; Book I. of their series of Domestic Economy Readers; *The Morals of Suicide*, by the Rev. J. Gurnhill, B.A.; and *Elementary Practical Physiography* (*Section II.*), by John Thornton, M.A. Mr. Thornton's work has been written to meet the requirements of a certain class of science students in England, and covers only part of the course in physiography laid down for the F.A. Examination of the Madras University; but in so far as it meets the requirements of students taking physiography for this examination it may be cordially recommended.

From Messrs. Macmillan and Co., Limited, we have received *Demosthenes: On the Peace, Second Philippic, On the Chersonesus, and Third Philippic*, edited, with introduction and critical and explanatory notes, by J. E. Sandys, Litt.D.; *The Andromache of Euripides*, edited, with an introduction and notes, by A. R. F. Hyslop, M.A.; *La Tour des Maures, par Ernest Daudet*, adapted and edited by A. H. Wall, M.A.; *L'Emeraude des Incas, par Charles Normand*, adapted and edited by the late F. Aston Binns, M.A.; *Specimens of Modern French Prose*, edited, with biographical and critical notes, by H. E. Berthon; *Algebra for Elementary Schools*, Part I., by H. S. Hall, M.A., and R. J. Wood, B.A.; *Combined Readers in Elementary Science and Geography*, Book III., by Vincent T. Murché; and *Kindergarten Teaching in India*, Part I., Infant Standard, by Mrs. Brander. The purpose of Mrs. Brander's little book is to place in the hands of teachers suitable material and to suggest to them suitable methods for the education of young children in India. However well-written a school-book may be, if its subject-matter is not familiar to the teachers and the pupils by whom it is used, it is likely to prove a hindrance rather than a help; and this is more particularly true of books intended for use in infant classes. Mrs. Brander's little book, therefore, meets a felt want, and it is in our opinion well suited for the purpose for which it was written.

From the University Tutorial Press, London, we have received *Lysias: Eratosthenes and Agoratus*, edited by J. Thompson, M.A., and T. R. Mills, M.A.

NOTES AND EXTRACTS.

At a meeting held last month it was resolved to form a 'Council of Native Education'. The step will be welcomed by every wise well-wisher of Indian education. It may easily be extremely important and extremely useful. It is sure to be both if the Council becomes active

and influential, and if it heartily accepts and helps to carry out the broad and liberal educational policy of the Government of India. Such a Council ought to remove in course of time the main hindrance to that policy's being completely successful. The comparative deficiency of Native effort in education has hitherto retarded the practical development of that policy, and has at the same time supplied those who disapprove of it with their one great argument against it. If the Council prove an earnest fellow-worker with the State in acting out the principles laid down in the Despatch of 1854, explained and applied by the Education Commission, and reaffirmed by the Government of India so recently as last October, nothing but good can in the long run result from its formation.

Of the principles that need to be kept in view by all who desire to co-operate with the State, the following are probably the most important:—(1) That the assistance of private effort by means of grants-in-aid, and inspection, and supervision, is to be the chief, and, so far as possible, the only method in which the educational wants of the community are to be supplied, at least in respect of advanced general education. (2) That in proportion as private effort thus assisted develops and extends, room is to be made for it by closing or handing over to local native management Government and *quasi*-Government institutions, "especially those of the higher order." (3) That, while the goal of entire reliance upon aided and inspected private effort is to be kept steadily in view, no action is to be taken that is hasty or premature, and that Government is to withdraw its own institutions only when this can be done without injury to the real interests of education. (4) That all grants-in-aid are to be given in accordance with the "religious neutrality" of Government, that is, on "the principle of abstinence from all enquiry whether religion is taught or not taught." (5) That all institutions aided by the State shall aim at "a steady increase of self-support by means of fees," so that funds may be available for assisting those who ought to come forward in constantly increasing numbers to help in extending education to that overwhelming majority of the population which is still untouched by it. No doubt other principles, of greater or less weight, have been laid down by the Government of India as fixed features of its policy; but these may be regarded as the most fundamental.

In the Order on the Report of the Education Commission there is a summary, which deserves quotation, of a good many of the modes of action towards private effort which the Government of India enjoins upon all Local Governments. It is as follows: "The outcome of the proposals [in Chapter VIII. of the Report], so far as they concern advanced education, when read in connection with those set forth in preceding chapters, may be stated thus:—That for all kinds of such

education private effort should in future be increasingly and mainly relied on, and that every form of private effort should be systematically encouraged in such ways as these :—(*a*) by clearly showing that whilst existing State institutions of the higher order should be maintained in complete efficiency, wherever they are necessary, the improvement and extension of institutions under private managers will be the principal care of the Department; (*b*) by leaving private managers free to develop their institutions in any way consistent with efficiency and the protection of neighbouring institutions from unfair competition; (*c*) by insisting on all institutions maintained from public funds and under official management refraining from undue competition with corresponding aided schools by such means as charging lower fees; (*d*) by liberal rates of aid so long as aid is needed; (*e*) by co-operation in the gradual raising of fees, so that less and less aid may be required; and (*f*) by favouring the transfer to bodies of Native gentlemen of all advanced institutions maintained from public funds which can be so transferred without injury to education generally.

The Government of India does not advocate, nor does it understand the Commission to advocate, any hasty upsetting of existing arrangements; but it thinks the Local Governments may be required now finally and fully to accept these principles and to give effect to them as opportunity may offer; and in this conclusion it has the support of Her Majesty's Secretary of State."

There may be danger lest the Council of Native Education may show undue suspicion of the important class of aided institutions which is under the management of missionary bodies. It is too probable that attempts to get it to do so will be made by those whose views are opposed, or whose interests seem to themselves to be opposed, to the policy of which the above are the leading features. It is to be hoped that this pitfall will be carefully avoided. All aided institutions have common interests. As regards their relations to the State they must stand or fall together. For a long time to come, education in the true sense will be best promoted by a generous rivalry between those aided institutions which the new Council means to care for and aided institutions under missionary bodies, as to which of the two can do most for the good of India. Competition or opposition of the proper kind is one of the cardinal principles on which all things in the world proceed. The need of it may be seen everywhere. It may be seen in the commonest contrivances. Thus the best way of making a firm and stable roof is to have a beam which rests upon one wall met and pushed against by a beam which rests on the opposite wall. If the beams are of fairly equal weight and strength, their opposition is the very thing to give solidity and security to the roof which they both support. Such ought to be the relation between the above-mentioned classes of aided insti-

tutions. Each has its own place to fill, and the existence and efficiency of both is necessary to the end in view. Unequal competition crushes and destroys. Fairly equal competition does good to the competitors. This is one of the many reasons why it is the accepted policy of the Indian State that all Government institutions are to be removed as soon as the general state of educational affairs warrants their removal. Except under the rarest conditions and in the rarest circumstances, it is scarcely possible for an institution under *any* private managers to exist, and quite impossible for such an institution permanently to flourish, in competition with an institution which can call to its support the weight and wealth and official influence of Government. The case is different when the competition lies between classes of institutions that are of fairly equal strength, as is the case with the two kinds of aided institutions which are most prominent for the present in the field of Indian education. On the side of mission institutions there will be for some time to come greater power of organization, greater experience in management, and, frequently, if not in all cases, greater tenacity of purpose. On the side of institutions under Native management there will be the natural preference of the majority of the community for what is in a special sense its own, and a greater closeness of touch with Native feeling. On the same side there ought to be, and in all probability there will soon be, a much greater wealth of pecuniary resource. Competition between competitors that for a time at all events will be so equally balanced, ought to be the means of greatly benefiting both. Nor should it be forgotten that mission institutions, like Government institutions, are in the nature of the case but temporary. The time ought to be kept steadily in view when they will be closed or transferred, as Government institutions ought to be closed or transferred at a much earlier date. That time will come when the Native Christian community becomes sufficiently strong, and sufficiently experienced, and sufficiently alive to its responsibilities, to take in hand the educational work which the various mission organizations are conducting in the meantime. Thus the true goal of all educational effort is that general—as distinct from professional—education shall be wholly in the hands of the people of India themselves, though aided, inspected, and wisely guided by the State. That goal may be distant;—and yet not perhaps so very distant if it be viewed in correct historical perspective. In the life of a people a generation is not much more than a year in the life of an individual. But whether it be near or distant, the attainment of this goal ought to be the all-controlling aim of every one interested in education, whose heart is set upon India's doing the good she is capable of doing to all the families of mankind.

BEFORE the Indian section of the Society of Arts Sir William Lee-Warner read on January 18th a paper on 'Our Work in India in the Nineteenth Century', and a copy of this paper now lies before us. We fear that it will not make the people of this country more eager to accept him in that position of political instructor into which the Government of India seems anxious to push him. For well-intentioned as his efforts are, he shows a strange indifference to the susceptibilities of Indian readers and seems to take a positive pleasure in letting them see that he does not care. He seems to act like a policeman who to keep a holiday crowd in order should bludgeon everyone who laughed too loud.

"There have been three Indias known to history; the Buddhist, dating from B.C. 259 . . . . ., the Mohammedan, dating from 1001 A.D. . . . . ., the British, which I venture to date from A.D. 1757." In two sentences pre-Buddhistic India is dismissed. Of it "nothing certain is known." "Matters are not much improved in the Buddhist era," and the history of India down to A.D. 1000 is treated as practically unworthy of attention. The Muhammadan period is almost as lightly passed over. "Numerous were the victories of war but those of peace were few, and in the clash of arms histories of the Indian peoples could not be written." Of course no one could reasonably complain that the lecturer made but brief reference to these periods of India's history, but the ostentatious display of want of interest in them is, to say the least, unfortunate.

Coming to the British period the lecturer recalled "four decisive battles which stand as sentinels to the century of British rule." The ninety months within which occurred the battles of Plassey, Wandiwash, Panipat, Buxar, certainly make an epoch in Indian history, beyond all precedent. "By these victories the door was opened for the advance of the British Company to empire." This was their result from one point of view: from another it was the shaking of the power of the native authorities. "The whole country was a prey to the forces of disorder which, in the break up of the Mohammedan empire, were let loose upon it. The deliverance from them was the work of the 19th century."

Thus Sir W. Lee-Warner has the congenial task of showing how, with the extension of the British empire in India, disorder was checked and peace established.

The first work to which he refers was the removal of the competition of other European powers—a fruitful source of trouble. The lecturer dwelt, with what some of his audience afterwards criticised as exaggerated emphasis, upon French interference in India even as late as 1885, and upon the rivalry of the Dutch. But, as he showed, the nineteenth century had not only destroyed French and Dutch power in India, but also cleared the approaches to India of danger from these nations.

On the other hand there has been a revolution as regards communications which binds the different parts of India together and brings the whole near to England. A century ago letters from England sometimes took a year to reach officials in India. And in 1802-3 the important Treaty of Bassein did not reach the Governor-General till four weeks had passed after it was signed. "It was considered to be a great achievement when, in 1797, regular monthly communication was established with London, *viâ* Bussora and Aleppo. Every letter required the countersignature of a Secretary to Government. . . . . The rate was ten rupees for a single letter."

Turning to the effect of a century of British rule upon the country itself, the lecturer first illustrated the distress which the people suffered a century ago through the depredations of plundering bands, the extortions of native officials, and the ravages of wild beasts. Deliverance from this misery came through British forces and British officials, and not the least of the benefits India has drawn from its occupation by the British is the substitution of the British Civil Service for the powerless native administrations.

Then follows a long list of legislative reforms. The sacrifice of children, *sati*, dharna, slavery, the murder of infant children, have been prohibited; and the lot of widows, infant wives, and lepers has been ameliorated. The principle of religious neutrality has been established, law codified, Thuggi stamped out, justice for all asserted.

The success of these measures is proved by the increase in the population and the improvement of its condition. Each decade the wealth and trade of the country advances, while to the inhabitants there is added a population as large as that of England. A century ago a mere fraction of the country enjoyed the beneficent British rule. "The 19th century has witnessed the expansion of British India from three Presidencies, of which one was little more than an island, into eight large and five small British provinces."

Nor is it only that part of India which is directly under British rule that has inherited the peace and prosperity which that rule has brought. "The establishment of British suzerainty over the Native States, and the preservation of native rule over 65,000,000 of Indians must take rank as one of the great achievements of the present century." The most cordial friendship with the native rulers is maintained, their authority is recognised, yet anarchy and disorder in their dominions are prevented.

For this view of what a century of British rule has accomplished Sir W. Lee-Warner finds confirmation even in the proclamation issued by the mutinous army at Delhi in 1857. Amidst their indictments they acknowledged that the British were faithful to their word, had made travel easy and safe, had shown no partiality to their own race in the

administration of justice. A second corroboration is found in the description of the country a hundred years ago by such writers as Dubois.

But this view is challenged by the Indian press. What, then, must be said of this? We must remember, says Sir William Lee-Warner, the different standards of East and West, the fact that a free press is a novelty in India, that "India is a land of extremes: and its inhabitants are apt to give torrential expression to passing emotions." "But when all allowances have been made, the disappointing fact remains that too many of the native newspapers systematically adopt a tone of bitterness and hostility to the British Government. They not only publish false news . . . . but they take in ill part and traduce the very acts and measures which ought to be received with gratitude."

Nevertheless this hostility should not be regarded too seriously. "The profession of an editor or a contributor to the press is in India neither lucrative nor regarded as honourable; and after all "readers are a microscopic few."

WE have before us three Reports of Mission Work for the year 1899. These are the Report of the London Mission, Cuddapah, the Report of the American Madura Mission, and the Report of the Arcot Mission.

The Report of the London Mission, Cuddapah, naturally opens with a reference to the famine now prevailing over a large part of India. In the Cuddapah District, at the beginning of the present year, when grain should have been cheap, prices were as high as they were in the famine of 1896-97. This was due largely to the fact that a large part of the food-supply of Southern India had been drained away to Northern and Central India. During the past few months, we fear, things have gone from bad to worse, for the harvest that should have replenished the granaries of the District has been a most unfavourable one.

The prevalence of famine cannot fail to tell upon mission work, and in spite of the fact that Christianity has from time to time received large accessions as the result of famine, the effects of prolonged and severe distress tend more to retard than to advance the development of the spiritual life in new communities of Christians. For one thing the attendance of the children at school is always unsatisfactory when distress and famine prevail Again, as is pointed out in the present Report, attempts to train the people in habits of systematic giving for religious and charitable purposes are rendered almost futile when every few years famine sweeps down upon the land and the people cannot obtain sufficient food. An evil of famine to which the Report calls particular attention is the ruin of the small farmer. Only able at the best of times to make ends meet, the small farmer is unable in famine time to feed his cattle, refund to the money-lender the advances he has

received, and pay the rent demanded by Government; and so he is compelled to mortgage or sell his land, he ceases to be an independent landholder, and falls back to the life of an ordinary cooly. This, according to the Report, is the fate of many of the poor Christians in the Cuddapah District, and it is this which renders it so difficult to form from the Mala people, who compose the Christian community of the District, a strong self-supporting Native Church. The people are poor in worldly means, and being unable to rise from a servile condition, they remain ignorant and neither desire nor understand how to be better than they are. For want of small portions of land on which to expend their energy they fail to acquire those habits of industry and thrift which would make them capable of constituting an intelligent and independent Christian Church. In spite of all this the missionaries are not discouraged, but firmly believe that their work among the poor farmers and weavers is of God and that it will succeed. And there is undoubtedly much in the present Report to give them courage. The hospital at Jammalamadugu is evidently a source of great strength to the Mission.

In the field occupied by the Madura Mission the year 1899 opened very favourably, an abundant harvest having brought the prices of food-grains down to the average for the last twenty years. The outlook at the end of the year, however, was most gloomy, and at the time of writing the Report the missionaries were looking forward to a period of anxiety such as they had not experienced since 1877. In May parts of the district were disturbed by the anti-Shanar riots, and throughout the year there went on the usual persecution of outcastes, especially those desiring to connect themselves with Christianity.

In regard to the growth of the Christian community and the development of the Christian life in its members, the Report speaks hopefully. Referring to the churches attached to the Periakulam Station Dr. Tracy says that though the net gain in membership is not as large as could be desired, yet some progress is made from year to year. The spiritual state of the churches is not what one might wish it to be, and the ideals of religious life held by the mass of the people are not high; but considering the condition of the people, their progress in the spiritual life is as rapid as one could expect. In every church, says Dr. Tracy, there are some whose lives and characters are examples of vital religion. Some of the missionaries report even more encouragingly than this of the state of the churches under their care, and the general conclusion drawn by the writer of the Report is that the churches of the Mission are showing signs of the true life of the Christian Church, increasing in numbers, growing in spiritual life, and advancing in the grace of giving. It is but necessary, he says, to keep them in their present paths, to conserve what has been gained, and to stimulate

growth, to secure for India a strong, spiritual, self-propagating, and self-supporting Christian Church.

The Report of the Arcot Mission also speaks of advance in the matter of self-support. Like other American Missions the Arcot Mission has recently had its home allowances reduced, and the opening up of new work has been rendered impossible. The efforts of the missionaries have therefore been directed chiefly towards the strengthening of the work previously undertaken; and it is satisfactory to find that in various directions their efforts have been successful. The Christians under the care of the Mission are gradually exhibiting greater independence and more self-help, and the number of 'hangers on' in the Mission is yearly becoming smaller. Cases of persecution, it is said, are of constant occurrence, especially in the villages, where efforts to ameliorate the lower classes are persistently opposed by the high caste people. There is not so much opposition to the preaching of the gospel, however, as there was a few years ago. Dr. Wyckoff of Tindivanam describes a scheme for the encouragement of thrift among the native agents, which seems to give good promise of success. Three years ago he organised a station bank, into which each native agent pays monthly a small fraction of his salary. If at any time the agent has to leave the station he receives the sums so paid, and if at any time he is in need of a loan at a moderate rate of interest he may obtain it by giving good security. At first it was necessary to take a deposit from any one who required a loan, the sum deposited being retained for three months before the loan was granted, but as the bank prospered it was found possible to relax the rules concerning loans.

A good deal is said in the Report about the outbreak of plague, which affected various departments of the mission work, and more especially the educational work in Vellore.

THE Report on the Administration of the Punjab and its Dependencies for 1897-98 dealt with the last part of the period of famine caused by the drought of 1896-97. The Report for the year 1898-99 deals with a more prosperous period, though it contains many forebodings of the famine that has again spread itself over a large part of India. The year under review, like the two previous years, was marked by a continuance of finer, drier, and hotter weather than usual. During the months of April, May, and June, 1898, the temperature was higher than normal, while the rainfall was below the average. The monsoon gave fairly heavy rain in July and September, but August was much drier and hotter than usual. October and November were fine and dry, with a somewhat variable temperature, while December was rather wetter than usual. A storm entered the Province on the 29th and gave general

rain on the plains and heavy snow on the hills. January of 1899 was fine but colder than usual, in February the weather became disturbed but the temperature was above the normal, and in March the weather was finer and warmer than usual.

The weather for the year was not altogether suitable for agricultural operations. The monsoon of 1898 brought sufficient rain to enable the people to sow the autumn crops and to give the crops a good start, but the serious deficiency in the rainfall for August had a very adverse effect. In consequence the area of autumn crops harvested was 19·1 per cent. below the area harvested in 1897, and 6·4 per cent. below the average of the ten years ending with 1896-97. The decrease occurred both on irrigated and on unirrigated soils, and the unirrigated area was the smallest on record, with the exception of the areas for 1895 and 1896. The rainfall in September was not very good, and the preparation of the ground for the spring crops was thereby retarded. The next two months were practically rainless, and the remaining months of the year were not favourable, with the result that the area of spring crops harvested showed a falling off of 20·1 per cent. as compared with the area harvested in 1898. The area under irrigation, however, was the largest on record, with the exception of that for 1898, and amounted to half of the whole area harvested. There was a large falling off in the area under cotton and a considerable increase in the area under sugar-cane.

The collections of land revenue for the year ending September 30, 1898, were, as might have been expected, considerably better than the collections for the previous year. Part of the increase was due, however, to large receipts from sales of land on the Chenab Canal. The market value of land continued to rise. The proportion of the land cultivated by owners has been steadily declining for years, so that whereas in 1887-88 owners cultivated three-fifths of the land and tenants the remaining two-fifths, in the year under review rather more than half was cultivated by tenants. The prices of all the staple crops of the Province were considerably lower than the prices for 1897-98. There was little change in the rates of wages prevailing, but the cost of hire of carts, camels, and donkeys increased, especially in the frontier districts.

Irrigation works as usual gave a good return on capital expenditure. In the case of major works the net revenue amounted to 9·93 per cent. of the capital expenditure, and in the case of minor works the percentage was 24·56. The total area irrigated from the Chenab Canal was 957,705 acres.

As compared with 1897-98 the trade of the Province showed a great improvement. There was a considerable rise in the value of the imports and a large rise in the value of the exports. The latter rise was almost

entirely due to the large export of wheat, though there was a remarkable rise in the quantity and value of raw wool exported. The export of wheat was the largest on record, except the export for 1891-92. Half of the trans-frontier trade of the Province is with Kashmir, and one-fifth with the countries lying to the north of the Malakand Pass. The re-opening of the Khyber led to an increase of trade with Afghanistan, but the conditions under which the trade with Kabul is carried on are not favourable to its rapid expansion.

Under the head of manufactures reference is made in the Report to the silk industry of the Punjab. The opinion has been expressed in the majority of the district reports that the manufacture of silk is rapidly declining owing to European competition, but in the present Report it is pointed out that, as the quantity of raw silk used in the Province has of recent years shown a tendency to increase, this view cannot be correct. The imports of raw silk from Bokhara and Kabul have largely fallen off, and so also have the imports of Indian silk from Bengal, but the place of these silks has been taken by Chinese and Japanese silks imported from Bombay. There seems to be little doubt that the demand for silken clothes is less keen than it used to be. There is, however, a strong and probably growing demand for mixed cotton and silk goods.

The year 1898 was on the whole a healthy one in the Punjab. There was a falling off of 1·6 per 1,000 in the birth-rate, but in spite of this the Province maintained its reputation for having the highest birth-rate of any Province of India. The death-rate—31·05 per 1,000—was the same as the death-rate for 1897. Plague continued to prevail throughout the year, but it was kept well in hand. It is stated that in one case the disease was imported in a parcel of clothes from Bangalore. The mortality from fever was as usual very heavy, though less than in the previous year. There were only 33 deaths from cholera registered, and 4,998 from small-pox. The Report states that the statistics relating to the incidence of small-pox for the last twenty years afford convincing proof of the beneficial effects of vaccination. In the year under review there was a slight falling off in the total number of vaccinations performed, though there was an increase in the number of primary vaccinations. A good deal was done to improve the sanitary condition of towns, the most important works executed in whole or in part being the drainage of Delhi, Lahore City, and Anarkali, additional water reservoirs at Simla, and a water-supply for Haripur.

The educational statistics given in the Report cannot be called encouraging. Taking public and private institutions together, there was a decrease of 31 schools and 470 scholars as compared with the numbers for the previous year. The decrease in the number of public institutions was 55, and occurred mainly in indigenous primary schools

for boys. It may have been due to bad seasons, but it is said that there is reason to apprehend that this class of schools does not fit into the general school system of the Province. The total expenditure of the Department was greater by Rs. 64,152 than the expenditure of the previous year, and the increase occurred chiefly in the expenditure on colleges and secondary schools. Physical training continued to grow in popularity, and it is said that there was steady improvement in methods of instruction and in the tone and discipline of those under instruction. There was also an advance in private effort in education.

SCIENTIFIC AND LITERARY JOTTINGS.

A very full and interesting account of the researches which have led to the conclusion that malaria is due to mosquitoes was given at a recent meeting of the Royal Institution by Major Ronald Ross. Tracing the history of our knowledge of the disease, he pointed out that the first great step was made in the seventeenth century, when owing to the recent discovery of quinine the great Italian physician, Torti, was able to differentiate this malady from other fevers. The next great advance was made in the middle of this century by Meckel and others, who ascertained that the distinguishing pathological product of the disease is a black substance, which is distributed in collections of minute coal-black or brown granules in the blood and organs of patients, and which is called the malarial pigment or melanin. This, in turn, led to the great discovery of Laveran in 1880, *viz.*, that the melanin is produced within the bodies of vast numbers of minute parasites which live in the red blood-corpuscles of the patient.

The science of the parasitology of the blood was opened up by Professor Ray Lankester by his discovery of the parasites in frogs. Similar organisms were soon afterwards found by other observers, and were classified into three groups, one found in reptiles, one in oxen, and one, called *Hæmamœbidæ*, found in man, monkeys, bats, and birds. The human parasites are those which cause the three varieties of malarial fever, and, according to Metchnikoff, are allied to the *Coccidiidæ*. The youngest parasites are found as minute *amœbulæ* living within the red corpuscle and generally containing granules of melanin (which, indeed, they derive from the hæmoglobin of the corpuscle). After a few days they reach maturity. Then some of them give rise to ordinary spores by vegetative reproduction. These spores presently attach themselves to fresh corpuscles, become fresh *amœbulæ*, and so continue the life of

the parasites indefinitely within the vertebrate host. Others of them, however, instead of becoming sporocytes—that is, giving rise to spores—become gametocytes.

THE gametocytes, when in the blood, appear to have no function, but when withdrawn for examination they undergo most remarkable changes. They swell and liberate themselves from the enclosing corpuscle, and then suddenly emit long motile filaments. These filaments can be seen to break away from the parent cell and to dart off among the corpuscles, leaving the residue of the gametocyte, with its melanin, an inert and apparently dead mass. There were many theories put forward to account for this, but Dr. Patrick Manson was the first to recognise the true explanation, *viz.*, that the process seen under the microscope is one which occurs in nature within the stomach cavity of some suctorial insect, and constitutes the first step in the life-history of the parasite outside the vertebrate host. Then the connection between malarial fever and low-lying water-logged areas in warm countries suggested at once that the suctorial insect must be the gnat, or mosquito, as it is called in the tropics.

MAJOR ROSS now began in 1895 to search in gnats for the parasites which by hypothesis the gametocytes were expected to develop into. For about two and a half years he got no results. Then he happened to get a collecting bottle full of larvæ with a number of newly-hatched mosquitoes of the spotted wing variety, belonging to the genus *Anopheles*. On examining these he found on the outer surface of the stomach certain oval cells about two or three times the diameter of a red blood-corpuscle. Within each of these cells he found a few granules of melanin. This he felt solved the malaria problem. The cells were the zygotes of the parasite of remittent fever growing in the tissues of the gnat. These observations of course did not prove that the cells found in the gnats were derived from *Hæmamœbidæ* sucked up by the insects in the blood of the patients on whom they had been fed, but the clue having been found, it was easy to follow it up. Major Ross, having been placed on special duty for the purpose, did this, and as the result of a prolonged series of experiments on the *Hæmamœbidæ* of birds proved that the cells were a developmental stage in the mosquito of the parasites.

MACCALLUM had shown that the gametocytes when ingested by a suctorial insect act upon one another so as to produce a zygote or fertilised parasite, and Dr. Manson now showed that these cells discovered by Major Ross were zygotes. Major Ross then sought to get their life-

history. He found that the zygote after fertilisation grows rapidly and becomes a thick capsule packed with thousands of blasts. The capsule now ruptures and allows the blasts to escape into the body fluids of the insect. The blasts then find their way to the large gland on each side of the insect's neck. This is the salivary or poison gland, and is connected by a channel which runs along the under surface of the head to the middle stylet, or lancet, of the proboscis. The blasts thus pass down the ducts of the salivary gland into the wound made by the proboscis of the insect and so cause infection in a fresh vertebrate host.

THE mosquitoes in which parasites have been found have always been some species or other of *Anopheles*, every species of *Culex* which has been tried having failed to give positive results. Those of the genus *Culex* generally breed in vessels of water round houses, but those of the genus *Anopheles* breed in small pools of water on the ground. The methods of preventing malaria which suggest themselves are the use of mosquito-nets and the destruction of malaria-bearing species of mosquitoes. The pools of water in which they breed may be brushed out with a broom, drained away, or filled up, or else treated with various *culicides*, such as paraffin. On the whole, Major Ross considers that the most promising method is the employment of some cheap solid material which dissolves slowly, which kills the larvæ without injuring higher animals, and which renders small pools uninhabitable for the larvæ for some months. M. Grillet recently reported that a large district was rendered free from malaria by the extensive use of lime for agricultural purposes. Dr. Fielding-Ould has lately reported favourably on tar. Gas-lime, and even common salt, have also been suggested.

THE International Committee of Weights and Measures has now issued the final report of the comparisons made by Dr. René Benoît and Dr. Max Thiesen of forty standard kilograms with the standard kept at the Bureau of the Committee. In the case of the standard belonging to Great Britain they have found that it weighs 0·07 milligram more than the Committee's standard kilogram. Its precise equivalent in terms of the pound avoirdupois is 2·20462234 lbs. The determinations were made with balances supplied by Ruprecht and Schoss of Vienna. They were so designed that the two kilograms under comparison could be automatically interchanged from one side of the balance to the other without disturbing the balance-case, and any minute weights could be added to either pan by the observer without approaching the case. In this way the error due to the unequal heating of the balance by the observer's body was avoided. In ordinary circumstances this is so

great as to make the strings of decimals in which chemists delight utterly fallacious.

Mr. Archibald Forbes, who died last month, is generally regarded as the founder of the new school of war correspondents. He first came to the front as war correspondent of the *Daily News* during the Franco-German War in 1870-71. It was however in the Russo-Turkish campaign of 1877 that he specially gained credit for himself and a leading position for his paper. Perhaps his most famous feat was his ride of 110 miles in fifteen hours to carry the news of the victory over the Zulus at Ulundi. Mr. Forbes was the son of a Scottish minister and was born in 1838. The hardships he underwent told seriously upon his constitution, and during the last few years he had devoted himself chiefly to writing and lecturing. One great advantage that Mr. Forbes possessed was that he had himself been a soldier for a few years. Hence he was able not merely to describe well but to understand the movements he was describing.

The death of Dr. St. George Mivart has ended somewhat tragically the controversy that was being waged between him and the authorities of the Roman Catholic Church. Dr. Mivart became a Roman Catholic when only a boy, and has all along sought to uphold the position that there is room in his Church for a man with advanced scientific views. He himself was devoted to science, having abandoned for it the bar, his original profession, but he was also a strong Churchman and frequently came forward as the champion of his creed. Of late years, however, he began to have doubts as to his position, and recognising that he had not long to live, he thought it to be his duty to have things cleared up. In order to bring matters to a head, therefore, he published some articles, only a few months ago, in which he clearly stated many views which differed from the ordinary teaching of the Church but which, he maintained, a true Catholic might hold. The result was unambiguous. Dr. Mivart was summoned to recant, and on his refusal was excommunicated. Possibly the excitement and the strain of controversy with old friends may have hastened his death. Logical to the end, his Church forbade his being buried in consecrated ground, an action, which strangely enough, seems to have caused surprise in England.

Two new volumes—the seventh and eighth—of Sir M. E. Grant Duff's diary have been published. They cover the years 1887 and 1888, and Sir Mountstuart hopes to continue his diary to the last day of 1900, when it will have chronicled the doings of half a century.

'The Bookworm' in the *Academy* praises the diary enthusiastically, but a writer in *Blackwood* makes a savage attack on Sir Mountstuart for having been the first to begin a pernicious custom, that, namely, of giving the world one's diary in one's life-time. The hostile critic further complains that there is little of real historical interest or value in the diary—or at least in the *Notes* from it, and that it is chiefly a chronicle of the persons our late Governor met at dinners and other entertainments and a collection of the amusing anecdotes related to him by his friends and correspondents.

Dr. Hans Fischer writes in a Leipsic newspaper that "in the year 1898 Germany published 23,739 works, which means about sixty-five for every day of the year. Of these, 3,063 belonged to the department of *belles lettres*, or an average of eight and one-sixth volumes per day of epic, dramatic, and lyrical productions." On reading such statistics one begins to feel thankful that there is some truth in the statement that much of the paper made nowadays is of a very perishable nature, and does not last like the old-fashioned hand-made papers.

It is rather curious to find the *Athenæum* including the word *thermantidote* in a list of Mr. Kipling's "bold ventures in phraseology," all of which it does not "opine will get into Dr. Murray's big 'Dictionary'." *Coolth* perhaps is a new coinage, though we doubt it, but the thermantidote was used for cooling the air in houses in Northern India long before Mr. Kipling was born, and its name will appear in the *New English Dictionary* as certainly as it has appeared in the *Century Dictionary.*

RECENT PERIODICAL LITERATURE.

There is not much that is fresh or important in the *Contemporary* for April. M. Jean de Bloch gets the place of honour to state 'Some Lessons of the Transvaal War'. These are chiefly two. In the first place the course of events in the war is such as might have been foreseen. It was indeed foreseen and foretold long ago by those who kept their eyes open and their minds unbiassed. It is due neither to any inferiority on the part of the British forces nor to unpreparedness on the part of the British authorities, but is the necessary outcome of the new conditions of warfare. These conditions give enormous advantage to the defence, and make numbers of little importance. That this is the case is made evident by the fact that the gallant troops in Ladysmith, Kimberley, and Mafeking held out for months against tremendous odds. The second lesson is that militarism has lost its *raison d'être.* Such instruction and training as are given in the army are of little importance under the conditions of modern warfare generally, and are an actual disadvantage in

guerilla warfare. Militarism is not only burdensome but useless. The cry for conscription raised at present in the British Isles by militarists is utterly foolish. What the war has shown is that stout-hearted yeomen who can ride and shoot well serve the purpose quite as well as soldiers trained in Germany. Conscription in the British Isles would not only defeat its own ends but would be a social calamity, an economic burden, and an irreparable political and military blunder.

Mr. William Hosken, Chairman of the Uitlander Committee, and of the Johannesburg Chamber of Commerce, follows with an article entitled 'Ten Years in Johannesburg', in which he describes the nature of the agitation among the Uitlanders and traces the events which led up to the declaration of war. He describes the intolerable oppressiveness and corruption of the Transvaal Government, and the brutal inhumanity of the Boers generally in their treatment of the natives of the country. From his account, the capitalists who are believed by many to be entirely responsible for the outbreak of the war would appear to have had little to do with the agitation among the Uitlanders.

In view of the near approach of the death of the present Pope Dr. Sigmund Münz gives the names of the probable candidates for the Holy Chair, and discusses their respective chances of election. He thinks that Cardinal Gotti is most likely to be *the next Pope.*

The Rev. J. M. Bacon contributes an article on London fogs and their teaching; Mr. Henry Bournes Higgin, Q.C., criticises 'The Australian Federation Act'; Sir Ralph Thomson, in a letter, makes what appears to be a conclusive reply to Mr. Coleridge's attack on the management of the Middlesex Hospital in the last issue of the *Contemporary*; and Mr. H. Graves states certain grievances of cyclists in being subjected to laws made to regulate vehicle traffic under conditions very different from the present, and suggests certain alterations which he thinks ought to be made in 'Cycle Law in the Twentieth Century'.

Mr. E. Saint-Genix continues his revelations of the doings of 'Monastic Orders up to Date'. In the present paper he gives a description of the sweating of orphan girls by the nuns of the French Congregations, particularly in the orphanage of the Sisters of the Good Shepherd at Nancy. These Sisters hunt for young orphans and illegitimate children, and having got them bring them up in the most abject slavery, making them work for fifteen hours a day, while they are wretchedly fed and kept in the most insanitary conditions. Out of the profit derived from the work of these slaves magnificent buildings are erected and estates bought; and yet when from ill-health or weakness or some other cause the girls are no longer wanted, they are turned out without any money and without a change of linen, to become in many cases the inmates of hospitals or houses of ill fame. A secret report drawn up by the Bishop of Nancy and forwarded to the Congregation of Bishops and Regulars in Rome, inadvertently published, testifies to the truth of the accusations brought against the orphanages.

There is a beautiful and suggestive article on 'The Crucifixion, as an Evolutionary Force', by the Rev. W. W. Peyton, whose name has been absent for some years from the list of contributors to the *Contemporary*. The object of sacrifice, the writer says, is to bring about a correspondence between the human will and the divine. Before Christ's sacrifice there was something sullen in the attitude of submission of even the best religious men. Christ has drawn the human will to the sovereign will by the drawing of love and so realised the pensive yearning for God and home-sickness for the unseen, which are found in all religions.

Vernon Lee contributes a paper on the characteristics of Tuscan scenery and the impression made by it on the artists of the Tuscan school. The other articles in the number do not call for notice.

The war has led to a condition of affairs in England almost approaching a panic. The *Nineteenth Century*

has in its April number no fewer than eight articles dealing with the war in its various aspects, or rather with the condition of the army and the navy. No fear is entertained regarding the ultimate success of the struggle which is being carried on in South Africa, but the gravest fears are expressed with regard to the general condition of the army and the navy, and particularly with regard to the apparent incapacity of the War Office to grasp the seriousness of the situation. It can only be hoped that the views of the writers are unnecessarily alarmist, though it is difficult to believe that there is absolutely no ground for their pessimistic utterances.

Sir George Sydenham Clarke argues that the present condition and organisation of our military forces are neither adequate nor adapted to the requirements of the great war in which we may at any time be involved. He gives a sketch which may supply a basis for framing an organisation:—(1) The navy ought to be large enough to hold and maintain the sea communications of the Empire. The Admiralty, by extending the organisation of the Royal Marines, should garrison the small naval stations abroad, and construct submarine mines where suitable. (2) The regular army should provide and maintain the normal garrisons of India, Egypt, and certain stations abroad. There should be at least 40,000 in Britain in full readiness to reinforce any portion of the Empire, and it ought to be possible to mobilise six additional infantry divisions and three cavalry brigades within a week for service anywhere. (3) The militia should provide eighteen divisions for any service, and should be capable of being mobilised in a fortnight. (4) The yeomanry should be converted into mounted infantry and trained in reconnaissance work for home defence only. (5) The volunteers should be regarded as a purely home defence. (6) The colonial forces should provide small bodies for local defence and be in readiness to serve in any portion of the Empire.

A less practical, but a severely critical paper, is contributed by Mr. Arnold-Forster, who deals directly with the insufficient proposal of the War Office. Mr. Arnold-Forster brings an indictment against the War Office for perpetuating waste and inefficiency, and declares that the only way to deal effectually with the present confusion is to demand a complete change in the *personnel*. A sound business man should be made Secretary of State for War. There should be a Commander in-Chief in whom the public and the army have perfect confidence, with the chief of the staff absolutely in the confidence of the chief. Lord Roberts and Lord Kitchener are evidently the men pointed at. With these men at the helm, casting aside the traditions of the War Office, a peril of the gravest nature may be avoided.

Mr. H. W. Wilson turns our attention to the fleet, and points out a number of defects which are remediable by vigorous action. Amongst serious deficiences Mr. Wilson mentions in particular that no navy contains so high a percentage of inefficient vessels as our own. Sixteen or seventeen of the fifty-three completed British battleships mentioned in the latest return are in an ineffective state.

The most despairing outcry is however reserved for Mr. W. S. Lilly. To him war with France when the Exhibition is over is more than a possibility, it is a probability. For this we must be prepared. The proposals of the War Office to increase the strength of the army are perfectly fatuous. The weightier and best informed organs of opinion on the Continent regard the proposed reorganisation as a simple fraud.

The Rev. Dr. Wirgman, Canon of Grahamstown Cathedral, writes on the justice of the war from the standpoint of a South African of many years' standing. His general position may be gathered from one sentence: "There is no doubt in the mind of any right-minded man who knows the facts, that peace, order, and justice to the natives can only be secured in South Africa under the Union Jack, as the symbol of political and religious liberty."

Dr. Wirgman declares that it is no more "a gold-brokers' war" than it is "a cod-fishers' war," or "a lobsters' war." It is a war due to natural causes that have been at work in South Africa since the British flag was finally hoisted on the Castle at Capetown on the 10th of January, 1806. The real underlying cause of the war is the *native question*. On this question the Briton and the Boer are in irreconcilable antagonism.

'Who is to pay for the War?' is the subject of an article by the Earl of Camperdown. The answer briefly is that the cost must be borne as far as possible by the two Republics concerned.

The Marquis of Lorne advocates the adoption of the policy of sending out children to South Africa on a principle similar to that adopted with regard to Canada. The scheme of emigrating children to Canada has been in force for some years and its success has been undoubted. Altogether nearly 2,500 children have been sent to Canada during the last ten years. The experiment may with advantage be repeated in South Africa.

Among other articles of interest is one by Mr. Robert Edward Bell, on the burning question raised by the late Dr. Mivart. The struggle is in reality a wide one. It is a case of Latin Catholicism against Catholicity. For some time the Latin influence has been in the ascendancy. The central government of the Church is almost entirely in the hands of Italians, who share the characteristics of the race to which they belong, and who fail to understand the Teutonic and Anglo-Saxon mind. The victory of the United States over Spain has been distinctly in favour of Catholicity, and the victory of the British over the Boers, if the full fruit of the victory is reaped, will similarly tend to the ultimate victory of Catholicity over the narrow tendencies of Latin Catholicism.

'The Scarcity of Coal' is the subject of an article by Mr. B. H. Brough. Mr. Brough, while fully admitting the present scarcity shown by the high prices prevailing, does not fear the depletion of the coal-fields. The extent of the colonial coal-fields tends to support Lord Kelvin's view that mankind is more likely to suffer from lack of oxygen than from lack of coal.

A eulogy of the French army is contributed by Mr. Paul Bettelheim. A statement made nine years ago he still regards as true. "The French army is by universal admission possibly the first in the world."

Sir Wemyss Reid continues his diary on the newspapers, and writes cheerily of the joy that flashed across the country on the relief of Ladysmith.

Once more about one-third of the *Fortnightly* is occupied with articles bearing on the South African war, and the freshest papers cannot quite keep back the feeling that we have had enough of them. Major Griffiths writes on 'Our Military Needs'—needs which, according to him, fall under two heads. First there is need of imperial police protection, and secondly of increased home defence. It is surprising to read that in January the effective troops in the United Kingdom, officers and men included, amounted to only somewhere about 97,000. And of the ordinary rank and file, perhaps 40 per cent. are immature soldiers. But the writer is not in favour of conscription, for he thinks it the most costly form of recruitment. Besides, it would involve great hardship and might result in the country's losing its best workmen by wholesale emigration. Another effect of conscription would be that it would diminish the wage-earning capacity of the nation at large.

'Fifty-eight Years, as Child and Woman, in South Africa' is a glimpse into the home life of South Africa. The writer, who does not give her name, is of Huguenot and Dutch extraction. She writes with delightful freshness, tells of the beauties of trekking, of rivers in flood, of her marriage at sixteen, and of the quarterly communion. There is much that is Scotch in this observance, even down to the catechising. "The elders do ask questions!" she says. "We are very frightened of them."

Mr. Hosken, chairman of the Johannesburg Chamber of Commerce, writes on 'The Future of South Africa', and expresses the opinion that when monopolies are abolished, and corruption is driven from the Government offices of the Transvaal, the Boer will be quite content to settle down to his normal life. Mr. Edward Dicey, under the title of 'The Confederation of South Africa', tells of a futile attempt that was made in 1875 to reconcile self-government in South Africa with British sovereignty. This attempt was made by Lord Carnarvon, who took such an active part in the confederation of Canada, but it was made at a time when South Africa was not ready for it, and in a way which was calculated to arouse the opposition of the colonists. Nobody was consulted about the matter, neither the Governor of the Cape nor the Cape ministry, and the despatch which urged the meeting of a conference to discuss the question of confederation took it for granted that the conference would be held. Mr. Froude, the historian, was the man chosen by the Colonial Office to represent the interests of the British Empire at the congress. When Mr. Froude went to Africa he found that the authorities there were not in favour of the Home Government's proposals, and then he began a regular tour through the colony in order to let people see that the Cape Government was doing what, as he thought, was against the best interests of the country. No wonder that the Cape ministry protested against this proceeding to the Colonial Office. It was a novel thing, and one the repetition of which was not very desirable, to find a delegate of the Home Government going through a colony and practically fomenting an agitation against the Colonial Government. If his visit to Africa failed to mark out Mr. Froude as a statesman, it also failed to make him what he might have become—a millionaire. While he was in South Africa he was offered, and refused, the mine claims of the Oceana Company, for £2,000. The shares of the Oceana were at that time only £1 each, and afterwards they rose to from £20 to £25. The possession of these shares might have been some solatium to Mr. Froude for his fruitless diplomacy.

Mr. Wilfrid Ward is almost the only antagonist of the late Dr. Mivart whose words are weighty. A really fine spirit breathes through all his writing, a good grasp of salient points, and an extensive knowledge. His article is entitled 'Unchanging Dogma and Changeful Man', and his contention is that the Church (meaning thereby the Church of Rome) has ever kept intact her dogma, but has not been slow to change the manner of its presentation so as to make it intelligible to changeful man at the various stages of his history. It is interesting to note how Mr. Ward establishes his point. To begin with, he notices the treatment of Galileo at the hands of the Church of Rome. It seems quite clear that Copernicanism was tolerated as a scientific hypothesis until it was applied to the interpretation of Scripture. Copernicus's *De Revolutionibus Orbium* was actually dedicated to Pope Paul III. What actually led to Galileo's condemnation was his want of tact in dealing with the subject. Had he treated the subject purely from a scientific standpoint, there would doubtless have been no persecution. Mr. Huxley cannot be considered any friend of the Church of Rome, and yet he writes: "I gave some attention to the Galileo process when I was in Italy, and I arrived at the conclusion that the Pope and the College of Cardinals had rather the best of it." One rather good point is made by Mr. Ward—"The *De Revolutionibus Orbium* was dedicated to a Pope, and denounced by Melancthon—the mildest of the Reformers." The Church of Rome, according to Mr. Ward, has acted both by resistance and assimilation. She resisted any innovation if it was likely to destroy the essence of her belief: she assimilated any expression of that belief in terms of human philosophy and science, if thereby the essence was not affected. For instance, at the time of Irenæus, she opposed the tide of dangerous Greek speculation: at the time of Nicæa she

assimilated its idea and even its terminology. The Fathers could not tolerate Aristotle, yet in the pages of Thomas Aquinas his philosophy is used to express nearly all dogmatic truth, and his metaphysic is incorporated in the definition of transubstantiation. At the present time, says Mr. Ward, we find the same thing. Dogma remains the same, only its essence is more precisely discriminated from its form. This defence of Mr. Ward's is most ingenious: but the question is—Has the Church of Rome been so clear-sighted in its dealings as Mr. Ward is? Is it not the case that the Church as a Church has definitely committed itself to certain positions and has branded as heretics those who refused to admit them, while subsequently it has departed from these positions? Individual Protestant theologians may proceed in this way, or even a whole Protestant Church, but the Church of Rome has placed itself on a different footing by declaring itself the infallible guide in all religious belief. Thus it is difficult to see how it is possible for the Romish Church to assent to this statement which we certainly regard as true—"What one generation of theologians regards as heresy—that is, as opposed to what is *de fide*—the next may consider as being opposed only to an opinion which may, after all, prove false." Is this distinction between theologians and the Church a valid one for the Romish Church? It is good to hear Mr. Ward speak of "theological presumption,' but what if that theological presumption is the *vox ecclesiæ*?

Mr. Michael MacDonagh writes upon 'A Royal Visit to Ireland', and describes the visit which George IV. paid to the island in 1821. The joviality of the monarch seems to have been the most marked feature of his visit. He was hail fellow well met to everybody. He shook hands with all the farmers and fishermen who were present when he landed quietly at Howth. He called everybody who was introduced to him by his Christian name, and spoke to all as if he had known them for twenty years. No wonder the Irish people went mad over a monarch who had left behind him in England all the trappings of a king.

Mr. J. A. Joyce contributes a most appreciative account of Ibsen's new play—*When We Dead Awaken*. The problem of the play is very much the same as in several of his previous ones. Mr. Joyce's belief in Ibsen is nothing if not whole-hearted. "It may be questioned," he says, "whether any man has held so firm an empire over the thinking world in modern times." Surely critical acumen is fading in our days.

Mr. W. E. Bear writes on 'The Next Agricultural Census', urging the necessity of getting at the total number of persons employed in the cultivation of the soil. Dr. Karl Blind, writing on 'Germany as a Naval Power', points out that the hearty desire of the German people to see peace preserved is pretty well manifested by the hesitation or even opposition among its Liberal and Democratic parties in reference to an increase in the navy.